

THE CHINESE RECORDER

VOL. LII.

JUNE, 1921.

No. 6

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SLOW THROUGH THE DARK

PAUL LAURENCE DUNBAR

Slow moves the pageant of a climbing race ;
Their footsteps drag far, far below the height,
And, unprevailing by their utmost might,
Seem faltering downward from each hard won place.
No strange, swift-sprung conception we ; we trace
A devious way through dim uncertain light,—
Our hope through the long vistaed years, a sight
Of that our Captain's soul sees face to face.
Who, faithless, faltering that the road is steep,
Now raiseth up his dear insistent cry ?
Who stoppeth here to spend a while in sleep
Or curseth that the storm obscures the sky ?
Heed not the darkness round you, dull and deep ;
The clouds grow thickest when the summit's nigh.

(A friend suggests that this poem is applicable to present-day China.—ED.)

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VOL. LII

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Editorial

[The editorial below is quoted from an article by Arthur W. Berry in the February 1921 issue of the *Japan Evangelist*. We have taken the liberty of changing the words "Japan" and "Japanese" to "China" and "Chinese."—EDITOR.]

Democratizing the Missionaries.

MISSIONARIES come to China to make China Christian. That means that they must draw the hearts of the Chinese people to the heart of the Lord Christ. That cannot be done by scolding or by criticism or by argument. In a roundabout indirect way scolding and criticism and argument may have their place in the Christian task, but to link the hearts of the Chinese people to the heart of the Lord Christ can be done only by sheer love.

Missionaries must speak the truth to the Chinese people, and often that truth will be adverse criticism. But they must be absolutely sure that they can speak the truth "in love." If they cannot do that, then, from the standpoint of any hope of Christian accomplishment, they might just as well keep still.

There may be rare times when it will be the high duty of missionaries to speak the truth to the Chinese people in holy indignation. But scolding missionaries and missionaries of

habitual criticism will have sinned away any such high day of grace. Only a lover can speak to a people in holy indignation.

If the new missionary is an Anglo-Saxon he will find it very hard to be a true missionary in his relation to the Chinese people. To be a true missionary a man must be an absolute democrat. We Anglo-Saxons find it easy to be democratic within the boundaries of Anglo-Saxondom. But outside those boundaries our persistent feeling of Anglo-Saxon race superiority makes it very hard for us to be absolutely democratic in our relation to other people.

We Anglo-Saxons are wonderfully keen missionaries in the initial sacrifice. We leave our homes and the things we hold dearest and go into life-long exile. But when we go in this fine glow of loyalty to the Saviour to the ends of the earth, we proceed to hand down the Gospel message to "the natives." A certain elusive spirit of condescension is the last devil that the dear Christ is able to cast out of the hearts and the attitude of Anglo-Saxon missionaries.

* * *

Democratizing the National Christian Conference.

THE function of the National Christian Conference scheduled for April 1922 is to register the Christian thinking of the Chinese Church and outline in some measure its future task. How can this be done? Certainly not by loading all preparation on to any central committee. The real thinking of the Conference has to be done before it meets and by the entire Christian forces: a year is none too much time for this fundamental preparation. The Conference must register the collective thinking of Christians in China and not meet simply to decide on superimposed plans or ideas. How can this collective Christian thinking be secured? It has been suggested that every pastor's conference and every missionary association should consider in turn the five commission topics (see page 427). Summer conferences also might well give attention to them. It is also proposed that five successive issues of the China for Christ Bulletins shall be devoted to these topics. These Bulletins should be freely distributed among Christians. Then too the five commissions are to endeavor to gather the results of Christian thinking in China. To do this their membership will include Christian workers all over China. From among these some will be asked to assist in getting their communities or groups to consider the topics assigned to their

commissions. And here is where a practical form of helping to secure this collective thinking appears. These commissions will request some of their members to devote a certain amount of time—two months at least—exclusively to this work. Churches and missions should enable such workers to secure the necessary freedom from routine duties. All of which means that to democratize this great conference its entire constituency will have to think as well as elect delegates. These delegates, too, must think in advance. Such effort to think through the vital problems of the Christian movement in China may mean a temporary pause in immediate activities. But if ever there was a time when the thinking of all Christians in China was needed now is that time. And thinking of such magnitude takes time and effort. The only way this Conference can be a success is by much—very much—preliminary thought and prayer!

* * *

**Democratization of
New Testament
Students.**

A significant bulletin has just been issued by Union Theological Seminary, New York, on "Recent Developments in New Testament Study." The contents were given as an address by the Rev. Ernest Findlay Scott, D.D., before the Union Seminary Alumni Club. He treats of the position of the old book in a new day. The first decade of this century saw great activity in New Testament criticism but for the last few years there has been a decided pause that has afforded opportunity to sum up and reweigh results. As a result of this reweighing the perspective has changed somewhat. The next generation of scholars will therefore shed the arrogance which has alienated the common man more than their theories and be more humble. Conclusions which it took a century to produce are going back into the melting pot. The writer affirms that the New Testament has lost none of its power and has proved that it speaks the truth alone among all books. "It has proved itself right on every single issue." "It has shown itself wonderfully up to date." "It has somehow got hold of the permanent principles of human life." "Our modern thought is thus coming to find its starting-point again in the ancient book." All this does not of course mean any diminution of Christian research of the New Testament but that a "new spirit of reality will be put into the study of it." The New Testament will be looked on not so much as a book as an integral part of man's

life. It stands for the highest spiritual possessions of the race. Interest in the New Testament among critics has thus swung from the mechanism and minutiae of its make-up to its message and spirit. "We are less," says the writer, "interested in critical opinions about it than in the estimates of ordinary intelligent men." It is here that the democratization of critical students is apparent. And the spirit and message of the New Testament being fundamental and eternal is not injured by research but in the last analysis helped. The writer thus says: "The feeling is abroad that the time is ripe for some new departure—for some presentation of the Gospel adequate at once to its inward meaning and to the need of our own day." In other words the New Testament must be studied both in the light of scholarship and experience. The first alone makes its message cold; the second alone makes it vague. The two together under the Spirit of God will reveal ever new treasures and enable us to use it to meet ever enlarging needs.

* * *

**Christians and
Renaissance.**

NATURALLY Christian opinion as a whole is divided and uncertain as to what should be done about, with, or for, the New Thought Movement in China. But we must not fall helplessly into the error of doing nothing. We must also avoid a purely defensive apologetic. If there is any truth in the military dictum that battles are won by the general who gets to the common goal first, then the Christian forces in China must apropos of this movement be sympathetic, positive, and aggressively constructive. In standing for the truth as against the materialistic and social dangers in such a movement, let us not forget that there is also much positive truth and good in it with which Christians might properly associate themselves and which they might wisely utilize. To indicate the attitude needed to meet this situation we quote from a correspondent who says: "I should like to see men on the mission field who, more than now, would be able to present the positive side of Christianity, men of sympathetic attitude towards the present religious unrest, men who are not afraid of facing the historical facts about Christianity, and above all, men of bold faith and burning love for Christ's sake, missionaries of the type of St. Paul. We cannot conquer the world with reactionary criticisms, much less by falling in with the latest fashion of thinking in the religious

sphere. It is the positive, cheerful, work that will give the victory." And we might add that we cannot win this victory by giving an impression of fear and uncertainty. In the last analysis the problem is one of pedagogy or the utilization of the ideas and terms current in a special group to express and make understandable to its members the Christian message. Many new movements and philosophies have thus been used by Christianity. The situation presents a special challenge that must be met with special methods.

* * *

**Nationalism
in Mission
Education.**

It is to be expected that the present world emphasis on nationalism will be reflected in some measure in Christian work in China. There is a subtle possibility of this being especially true just now with regard to Christian education. An unusual amount of interest is being shown in the responsibilities of different nations for doing their full part in promoting education in China. Such interest is both worthy and right. In general Christian educationists lay emphasis on the Christian aim rather than the national affiliations of Christian schools but there is a subtle though unconscious tendency to look on these national affiliations of Christian education in China particularly from the view-point of national prestige and commerce. The danger here is that before we know it, emphasis on national prestige and commerce will weaken the primary place of Christian schools as democratizing and Christianizing agencies. In view of the nationalistic aspirations of China, such tendencies, if they become apparent, will create more rather than lessen present difficulties. More than ever, Christian schools must be known to be dominated by the interests of the educational needs of China. Their Western affiliations must more and more sink out of sight and increasing care be taken to avoid the intentions of Christian educationists being misinterpreted. Commerce is a perfectly legitimate interest, and Christian schools may properly make preparation therefor a part of their work. At the same time they must guard against commercial interests dominating Christian education. Above all, in these days of international contacts and problems Christian schools must emphasize and exemplify the international brotherhood and scope of the Kingdom.

Promotion of Intercession

MILTON T. STAUFFER

May we not make prayer unnatural by becoming too critical of our prayer life or keeping our eyes more on ourselves when we pray than on God our Father. Prayer is not "*to be striven for.*" It is not acquired through conscious discipline. Prayer is to the soul what breathing is to the body—an indispensable life-giving function. You do not *acquire* breathing any more than you *acquire* prayer. One reason for our lack of joy in intercession is that we make *hard work* of it and that which should be simple and spontaneous becomes forced and unnatural. May we not be altogether too studied and introspective at times in the matter of intercession. Too much effort defeats the object of prayer as well as too little effort. We need to remind ourselves of the words in Isaiah: "There is none that stirreth up himself to lay hold of Thee." On the other hand, is it not true, that unless we become as little children bringing our desires to Christ and making them known in their initial simplicity with child-like faith, we lose the secret of joy and effectiveness in communion with our Father.

* * *

Let us pray for the Gift of Healing upon many missionaries who are sick during this season of the year, some to the point of being invalided home. To all such, who "toil in rowing," may Jesus come walking upon the troubled waters just as He came into the little storm-tossed boat on the Sea of Galilee, and may there be a great calm. May they see Him in His relationship to all sufferers, so compassionate, so fully acquainted with their grief,—He who long ago took upon Himself our infirmities and bore our diseases just as He bore our sins. May they know His will to heal, and the power that comes from His healing Presence. Let us pray also that we may understand *our* part in this gracious ministry of healing—to point the sick and weary ones to Jesus, to walk with them by faith upon the waters as they go to Him, to hold them up in His Presence and even perhaps be the humble channel of His healing life to them. "They shall lay hands on the sick and they shall recover."

For our student graduates—A large number of students will leave our schools during this month: some never to return. They go out from under the daily influence of Christian teaching into active life and non-Christian environments; they take their place in newly established homes. We prayed for these students while they were with us, how much more ought we to follow them now by our prayers—to carry them individually on our prayer list—that seeds of truth may spring up into harvest, and these young people may prove faithful in their service to Christ and His church.

For the summer conferences—Again we enter upon a season of the year when the call comes to go aside and rest awhile. Arrangements for summer conferences are being completed, and a list of the centers with dates appears elsewhere in this issue. Let us pray for these conferences, for the speakers and delegates. Though we cannot attend we may make our contribution and receive a blessing through the ministry of intercession. Of us let it not be said—"they limited the Holy One of Israel."

Contributed Articles

Religious Ferment in Japan

LEWIS HODOUS

ONE of the outstanding characteristics of the East is the religious ferment. This in varying degrees is quite general. While in many places the old religions are practised as in the past, still there is not that unquestioning satisfaction with them. Among the educated minority, more responsive to the stimuli of the modern world, there is questioning and doubt, a spirit of aspiration and restlessness.

In Japan the traveller is impressed with the spirit of nationalism. This spirit is not at all peculiar to Japan. It is the spirit manifesting itself in all countries of Asia and the world. Still in Japan there is a very tense nationalism accentuated by the feeling of isolation in which Japan finds itself after the war.

Closely bound up with this intense nationalism is a growing consciousness of the destiny of Japan in the world. The educated classes are projecting before the minds of the masses the idealized Japan. Japan's destiny is to be the guardian of China and the leader of Asia. This idea of the larger Japan has not only its political and economic phases. It is also profoundly connected with the total religious striving of the Japanese.

Alongside of this national and imperialistic spirit is a growing spirit of individualism. The development of the individual is not as large as it sometimes seems. While I was in Japan, a fellow traveller pointed out to me the independence and aggressiveness of the lower class, especially the ricksha coolies. He said that the government was afraid of them and hence allowed them such license. To him this was an evidence of the growing democracy in Japan. I wondered after further thought whether this was not another evidence of the pressure which the lower classes have always exerted in Japan. There

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

is an average of minds which finds expression in a country like Japan. It is not a democratic movement, but a movement of the herd impelled onward by instincts of self-preservation. It is not new. It always existed, and the government, understanding the people, gives them a little rein at such times.

While individualism is growing, it is quite limited in its expression. Filial piety, which subordinates the individual to the family, is an active virtue. Even more powerful than this filial piety is the family system which in the country districts and smaller towns is practically untouched by the modern industrialism. This family system subordinates the individual to the family, the family to the village, and the village to the nation. Furthermore, loyalty to the emperor is a force which keeps the individual in his place. There are few callings which give proper exercise to individual initiative and energy. Outside of commerce and certain industries the nepotism of the patriarchal family still holds sway. The individual is not promoted because of his ability and energy, but because of his family connections. The Chinese in some respects give far more freedom and opportunity to the individual than do the Japanese.

These larger aspects of Japanese life are connected with their religion. Shinto is the national religion of Japan. The characters 神道 are found in the Yih Ching (易經) and mean the "Way of the gods." Speaking from the historical point of view, Shinto is the old animistic religion of Japan including ancestor worship, hero worship, and the worship of the emperor. It has been influenced by Confucianism and Buddhism.

Shinto is one of the strongest religious forces in Japan. It supplied the spiritual energy which made modern Japan. It was able to supply this energy because through ages it has trained the Japanese in their two dominating virtues, namely, filial piety and loyalty to the emperor. The Chinese stressed filial piety and this has given them that strong attachment to the family and willingness to sacrifice everything for it. The Japanese in addition to filial piety have developed loyalty. Through long ages the object of this loyalty was the emperor. Both filial piety and loyalty are habits developed through a long experience. They go back to the universal and continuous experience of the individual that safety and success for him lie in absolute submission to the group of which he is a member. We are here confronted with the herd instinct integrated into a

habit and energized by religion. Shintoism then means the habit of obedience to the interests of the whole. This whole is embodied in the emperor and expressed by his will. Shintoism is another name for the most efficient nationalism on the planet. This nationalism held by official and peasant is at once the glory of Japan and the problem of the world.

The question is often raised whether a man can practise Shinto rites and be a member of a Christian church. From the Christian point of view the question of certain rites and ceremonies offered on certain occasions is of secondary importance. It is rather a question of values and ultimately it is a question of the place which these values are to have in the life of the individual and the nation. It is just here where the religion of the prophets and of Jesus clashes with any nationalistic religion. Would the rites and ceremonies transferred to the true God have any different significance provided the exclusive values were unchanged? In fact can we imagine a change in ritual without any corresponding change in values? We have seen the effects of such values when held by the military and agricultural aristocracy of Germany. The intense national spirit which is growing in Japan and other countries of Asia must be related to the experience of the Fatherhood of God and the brotherhood of all men. The national spirit cannot be suppressed. It needs to be exercised with due respect to the other nations of the world. A true nationalism need not be inconsistent with internationalism any more than loyalty to the family is opposed to loyalty to one's country.

The government is the great promoter of Shinto through the normal schools and universities. The teachers of Japan are molded by the government and in turn mold the minds of the rising generation. The sporadic cases of persecution of Christian pupils and teachers by Shinto teachers are but the evidences of the strength of the current which is flowing in Japan.

Shinto presents the most serious challenge to Christianity to-day. That challenge is not in the forms and ceremonies and pilgrimages to the shrines. The challenge is one of values. Shall the Christian values of brotherhood, the unity of all men, and the power of love prevail, or must Japan keep herself isolated from the currents of the world life. When this loyalty is sublimated and becomes the loyalty to humanity we shall see the dark war cloud of the East disappear and the spirit of brotherhood and service take its place.

Buddhism has also been affected by the visions of new Japan. Before 1889, when the clause giving religious toleration was put into the constitution, Buddhism in Japan was very weak. Still there were signs of life. Several prophets of the new day appeared and were leading a literary revival which ushered in the modern revival of Buddhism in Japan and stimulated Buddhists in all lands. The favor of the government toward Shinto and the progress of Christianity, also favored by the government, aroused the dormant Buddhism to new activity. The Buddhists faced the new situation in a masterful way. They sent their choice young men to western countries to study western science and philosophy. Quite early they discovered the books written against Christianity in the west and translated them into Japanese. They studied church history and wrote up the persecutions started by the church against heretics. But this was after all a negative proceeding. They studied the methods of the church and began to adapt them and adopt them for the spread of Buddhism.

The adoption of modern methods by Buddhists in Japan is a matter of common knowledge. They have adopted Sunday as a day on which to hold preaching services. In the large temples of Tokyo and other cities services are held regularly. The sermons emphasize the national virtues and ethics, but they also emphasize the unity of all life, the power of love, human brotherhood, compassion and service, and the mission of Buddhism to Japan and to the world. They paint the future life in colors as vivid as the Christian preacher, and they hold in reserve the torments of purgatory which would make our ideas of hell resemble a tea party. They connect these ideas with Buddha or Amitabha or the Bodhisattvas. In their ethics and in their ideals they are very close to the Christian preacher.

The Sunday school has been quite generally adopted by Buddhists. The Hongwanji sect has about twelve thousand Sunday schools. Just recently they sent two of their priests to study Sunday-school methods in the United States. The criticism is often heard that these Sunday schools are not very well managed. That, however, seems to be the criticism against the Sunday school in other parts of the world also.

The Buddhist sects have responded most heartily to the need for social service. This is in a way quite natural for the Buddhist. Buddhism regards all life as one. While in the past too much attention has been given to animals, there is no reason

why this compassion which has extended to all living beings, at least in theory, should not attack practically some of the outstanding social evils and supply the energy for the reconstruction of society.

The most active sects in the social work are the Nishi Hongwanji and the Higashi Hongwanji with the head temples at Kyoto. The Higashi Hongwanji has spent about five hundred and forty million yen in eleemosynary work in the last twenty years. This sect is carrying on work for ex-prisoners and has also a reform school for boys. The sect is also doing work for about a million and a half outcasts such as leather tanners and others in occupations put low in the social scale. These men were barred from the privileges of ordinary society because they were killing animals. To-day one of the Buddhist sects is ministering to them.

At Kyoto for the last twenty-five years the Higashi Hongwanji has managed a school for nurses. About thirty nurses are graduated each year.

In Tokyo and other cities Buddhists have established day nurseries for children, orphanages, and hostels for workmen. They have hostels also in connection with the University.

When I was in Japan there was already talk among the leaders of Buddhism in favor of a nation-wide temperance movement. Some of the leading abbots were very conversant with the investigations carried on by the Anti-Saloon League of the United States. They were very favorable toward such a reform in Japan. In these plans they were working hand in hand with the government authorities.

In Tokyo in 1919 the Higashi Hongwanji sect established a school for the training of social workers. The school had 56 students, eight of these being women. They came from seven different Buddhist sects. Forty-five were priests and eleven were laymen. The candidates must be graduates of a middle or a normal school, must be at least twenty years old, and must have had some experience in practical work for two years. The course at present is six months. There were forty graduates in 1920.

Their work will be in the large cities adjusting the workers who come from the country to city conditions. They will promote temperance reform, give advice to people who have cases in the courts, assist men and women to fit themselves to the life of modern cities. On the faculty are two Christian

pastors, both men of high Christian character and devotion. Such instruction is not only given to the workers, but the teachers of the school give instruction to the policemen of Tokyo.

The Buddhists early realized the need of training of religious leaders. Again the earliest school established was that of the Higashi Hongwanji in Kyoto. It was founded forty-three years ago and at the time built the first foreign building in Kyoto. At present it has about six hundred students preparing for the priesthood and work abroad. The students of the school are taking part in the various activities of the student body of Kyoto such as wrestling, jiu-jitsu, fencing, and group athletics. The priests of this sect are permitted to marry.

The Buddhists have not only training schools for priests, but they have established about eleven Buddhist universities with over one thousand students. Besides these they have a number of special schools and middle schools. A careful observer of conditions in Japan made the statement to me that Buddhist students had better training in, and knowledge of, Christianity and western subjects than the students in Christian schools had of corresponding Buddhist studies. If this is a true state of affairs in Japan it reveals a narrowness in our Christian training which is unfortunate.

Perhaps the most significant fact about Buddhism is the attention it pays to the critical investigation of Buddhist history and doctrine in connection with the Imperial Universities. Buddhist scholars, some of them of international fame, are doing much to adapt Buddhism to the modern age and make it seem reasonable to the educated minority who lead public opinion in Japan. This aspect of Buddhism has been ignored too much in the strategy of Christian missions. To-day the results of this scientific work are finding their way to China. The large Japanese work of Buddhist terms (佛教大辭典), a volume containing two thousand pages with fine illustrations and a Japanese, Chinese, and Sanskrit index is now being translated into Chinese. This is true of several other modern works on Buddhism appearing in China at the present time. These Buddhist scholars have at their disposal large libraries and funds for travel and investigation which give them opportunity to do first class work. It is so much easier to translate works from Japanese that Buddhist scholarship in China will be influenced from Japan rather than from the West.

One of the characteristics of Japanese Buddhism is the activity of the sects. In China the sects have interpenetrated the whole system of Buddhism with their tenets and, having thus fulfilled the original purpose of their establishment, they have subsided. In Japan the sects are very active. Still they are realizing the need of unity. In 1916 the Buddhists organized a Buddhist Association for the Protection of Japan. More recently they organized a Buddhist Association which includes the Buddhists of Japan, Korea, Mongolia, and China. This organization has not been able to do very much in public, but it has been disseminating propaganda.

The work of Buddhists in foreign lands is making good progress. The two Amida sects, the Nishi Hongwanji and Higashi Hongwanji have divided the foreign mission field between them. The Nishi Hongwanji was to have carried on mission work east of Kyoto and the Higashi Hongwanji to the west of Kyoto. It so happened, however, that the majority of the emigrants to America and the Hawaiian Islands belonged to the Higashi Hongwanji and so this sect is doing the bulk of the work in Hawaii and America.

The extent of the work of this sect may be understood from the fact that it was established in Honolulu in 1897 and has about 26 meeting places in Honolulu. In the Islands outside of Honolulu it has thirty-three branch missions in the plantations. In 1919 the various Buddhist sects enrolled in their 444 vernacular schools 20,253 boys and girls. These vernacular schools teach the Japanese language, history and religion. They have done much to keep the Japanese children respectful to their parents and loyal to their national ideals.

This sect is also carrying on mission work among the Japanese in the United States and Canada and a number of missions for Americans.

The same sect has temples in the large cities in China. They are all called (本願寺) Pen Yüan Ssu. At present they are intended for Japanese living in the port cities. The Japanese intend as soon as the present difficulties between the two peoples are removed to do some aggressive missionary work. For this they have the requisite knowledge of Buddhism in China. Thus far they have been able to bring prominent Buddhists to Japan and Formosa to lecture to the Japanese monks.

The attitude of Buddhists toward Christianity has changed somewhat in the last few years. At first they were hostile. To-day on the whole they are very friendly. They visit preaching services, read the Bible, and urge their followers to do the same. While this may be done on the part of some with the purpose of being able to refute Christianity, many of them are quite sincere as the occasional conversions of Buddhists reveal. Furthermore, Christian ideas have interpenetrated modern Buddhism to some extent. Not only are the Buddhists employing methods, hymns and forms, but they are adopting the values of Christianity and are giving their own ideas a Christian connotation. This process of Christianization of Buddhism has already gone some length and will no doubt proceed further. While we may not anticipate that the Buddhists in any considerable numbers will leave their organization in order to join the Christian church, we are witnessing the process of the sublimation of Buddhist ideas, ideals and practices by Christian ideas, ideals and practices.

The following stanza from a Buddhist gatha will show how far the process has gone :

“Eternal Father, on whose breast
We sinful children find our rest;
Thy mind in us is perfected
When on all men Thy love we shed.”

The theism of the hymn, at least in the translation, is Christian. The universal love is Buddhist.

In other words the work of Christian missions has not only succeeded in converting a few Buddhists, but it has begun the transformation of the Buddhist system.

The attitude of the missionary toward the Buddhist should be friendly and sympathetic. He should recognize that Buddhism is going along the great road which is leading God's children of different parts of the world to Himself. Buddhism is a preparation of a large part of the human race for the full revelation of Christ. We can say to the Buddhist you are searching after the one in whom all fulness dwelleth. Come with us and let us find in Him our Saviour and our Friend. He will fill full your deepest longings and highest aspirations.

Another interesting development in the religious life of Japan is the large number of religious sects organized to attain some end which the sectaries deem of prime importance. The membership of these sects is drawn from all strata of society.

Capitalists, professors, military men and workmen, students and peasants are drawn together in these sects. Some of these groups seek fellowship, some are after health, some reflect a phase of Japan's imperialism, some desire to enter into communication with the departed. Still others are striving for social reconstruction. Some of the sectaries practise quiet sitting in meditation (靜坐) as a means to physical and spiritual health.

Two of the older sects, the Remmon-kō and Tenri-kō, have become well established and one of them is a recognized religion. Both were founded by women and are offshoots from Shinto. A more recent sect, the Omoto-kō, was also organized by a woman, O Nao Baasan, old woman Nao. It is said that her writings number 10,000 volumes, though not more than 3,000 existed originally. This cult is also based on Shinto and hence is patriotic. Still it has absorbed a number of socialistic practices. Private property and money are considered to be the sources of evil. Hence the communities of sectaries hold all things in common. Instead of medicine they resort to prayer. Disease is attributed to the activity of demons who take the form of foxes and other animals. There is a belief among them that sinlessness can be achieved in the world. There is also a strong belief that the world is coming to an end in 1922.

The sect is spreading rapidly. Many military men are members. The movement is being carefully watched by the government which looks upon it as a smokescreen to cover up a political movement.

The movement depends upon an efficient publicity. It publishes a monthly, the *Omoto Jihō* and an evening daily at Osaka, the *Taishō Nichi-nichi*.

The whole situation in Japan is interesting and suggests certain lines of thought for those who are working in China. We realize that the loss of leadership in the field of education has had most serious consequences. The mission schools have plenty of pupils but with a few exceptions they are the left-overs from the weeding out process at the government institutions. With one or two exceptions there is to-day no Christian institution of outstanding rank which can in any way approach the government institutions in staff, equipment or prestige. This loss of leadership has reacted adversely upon the church in every department of its life. On this account the present movement for a Christian university in Japan is

strategic and should be warmly supported by the friends of Japan. Christianity cannot hold its place in Japan unless it has such an institution with the highest standards of scholarship in its various departments and is also strong in the training of Christian character. Such an institution will change the atmosphere of the educated minority which to-day dominates Japan and will make the village church more efficient by producing a new confidence in the verities of the Christian religion.

Buddhism in Japan is getting together. The Buddhist sects are closer together than they were in 1889. Japanese Buddhists are conscious of the world mission of Buddhism and are doing much to unite the Buddhists of the world. Shinto is already united and has the advantage of government support. Over against this we find the Christian churches rather apathetic to union on a large scale. What is needed is not a union along lines of polity, government, ritual, or doctrine. This is not only not possible, but is not desirable. The churches could be united for certain large ends. The establishment of a Christian university, the organization of one high class theological school, the investigation of social, religious, and economic conditions, the promotion of reforms, the production of literature and use of the newspapers and magazines, all these and numerous other national tasks could best be accomplished by a united church. Some of these things are already being done. Some of the surveys are very helpful, but they need to be done on a much larger scale and made immediately useful to the local church and community. That means co-ordinated effort and large financial support and good leadership. Some missions are still working as though they were the only religious force at work in Japan. In face of the rising tide of Buddhism, Shinto and the various sects isolation becomes immolation.

Such a unity could be greatly assisted by a first class union theological school. There are reported to be 20 theological and Bible schools in Japan with about 515 students. Some of these are union schools. Three of these schools are at Kobe, two at Osaka, and nine at Tokyo. The largest has about 57 students and the smallest seven students. While union may not always be practicable, still it seems that to-day there is not in Japan a sufficient number of teachers or students for more than two good theological schools. Such schools located at

Tokyo and Kyoto would exert a large influence upon the growing church.

The need for a new apologetic is very evident in Japan. A prominent Japanese says: "To teach them (Japanese) that, if they do not believe in God, they will receive punishment, while, if they believe, they will be rewarded, has no influence to move them whatever. If they are taught that the chief purpose of prayer is to express gratitude to God, and that to walk in the way of righteousness is to requite the favors of heaven, there is no one who will fail to understand and appreciate, whatever may be their personal response."

This change of apologetic is especially necessary as regards Buddhism. In the past the church has been hostile to Buddhism. The enemy of Christianity in Japan is not Buddhism, but the growing spirit of secularism, militarism, and materialism. Buddhism believes in the unity of all life, the brotherhood of men and the power of love and compassion. In some sects it has developed a high degree of monotheism. Buddhism should be recognized as the schoolmaster leading men to Christ. Our conception of Christ must be so large that we can say to the Buddhist that Christ can fulfil and satisfy your highest longings.

This new apologetic will no doubt lead the church to appeal much more to the mystical and esthetic in the Japanese. In the past the dogmatic and moral has occupied not too large a place but rather too exclusive a place. The church service, the building and the sermon should be enriched by opening the vast resources of Christian mysticism and inherent love for the beautiful.

The present religious ferment in Japan not only presents a challenge to Christian missions, but also spells opportunity. It needs to be understood and interpreted and the currents of mission work directed not against it, but with the constructive and Christian elements already inherent in it.

The Appeal to the Eye in Street Preaching

F. C. H. DREYER

"This famous town of Mansoul had five gates, at which to come out, and at which to go in; and these were . . . such as could never be opened nor forced but by the will and leave of those within. The names of the gates are these: Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate."—Bunyan's *Holy War*.

IT is safe to say that there is universal agreement as to the great importance of appealing to the eye as well as to the ear as a means of instruction. In our educational work this is fully recognized and acted upon. It is therefore the more surprising that in our efforts to reach Mansoul through street preaching Eye-gate is often neglected.

The writer has long found it helpful in open-air work to illustrate his message by the use of such objects as a pocket-mirror, a watch, a plumpline, a spider, and others that are easily carried. But more often he has used as a starting-point or subject for his addresses, catchwords and phrases, etc., neatly written upon sheets of paper. These gradually accumulated and were ultimately collected and bound into what may be called a "street-preacher's miscellany." The book has been in use for a number of years and has been copied repeatedly, especially by Chinese friends. Receiving a recent request for a copy of the same, it occurred to the writer that it might prove suggestive to give a description of this book and others having a similar purpose, which have been used by himself and fellow-missionaries.

I will therefore attempt an outline of their contents, call attention to several other methods of appeal to the eye in street preaching, and point out some of the advantages of their use. Of course, every one must apply the method to his own work in his own way—David may not fight in Saul's armor. Though in this article I have street preaching specially in mind, the method advocated is equally applicable to the street chapel and the gospel tent, and also to work among women and children.

I. *Miscellaneous Subjects.* The street-preacher's miscellany contains catch-words, such as: 福。罪。主。真假。善惡。真神。救主。悔改。得救。良心。報應。etc.; phrases, such as: 糜假歸真。人皆有罪。福自天來。上帝之愛。

贖罪之法。能施不賣。要等幾時。etc.; Chinese proverbs, such as: 天無二日。善惡有報。人爲財死。etc.; quotations, such as: 見其器而知其巧 (part of an antithetical couplet seen on a carpenter's shop-front), etc.; gospel sermon outlines, etc.,—in fact, anything that is suitable for a starting-point, illustration, or application of a gospel message. These, to the number of several hundred, were written, one to a sheet, on tough Chinese paper (麻紙), by the best writer that could be secured, so that they might be as striking and attractive as possible. Our books were written on white paper with black ink. But important characters could be made to stand out, and attractive borders might be added, by a judicious use of colored inks. Paper of various tints might also be effective. Single catch-words and phrases were written in the center of the sheet, antonyms were written in the upper right and lower left-hand quarter of the sheet, couplets and outlines were arranged in as orderly a manner as possible, and a few phrases were inserted into geometrical drawings, in order to make them more striking. They were then arranged in as logical an order as possible, under appropriate headings such as: God, Christ, Man, Sin, Salvation, Faith, etc. Next, they were bound at the upper end with Chinese blue cloth covers in four volumes, so that they could be used separately. The four volumes form one book, the pages of which are numbered consecutively, so that, having selected his subject, a speaker need only remember its number to be able to find it instantly. Such books have been prepared in two sizes: one, 6 by 11 inches, for use with small groups; and another, 11 by 18 inches, for larger crowds.

When such a book is constantly used, new thoughts and helpful illustrations gradually accumulate around each of the subjects. This process is greatly facilitated if a note-book is kept, in which these illustrations, etc., are jotted down as they occur to the mind. For easy reference, the pages of the note-book should be numbered to correspond with those of the miscellany. It is better, however, not to allow these notes to crystalize too much into set addresses, but rather to keep them in solution, and to depend upon the circumstances of the hour, and the leading of the Holy Spirit for guidance in their use. Nor is it at all necessary to keep to the same subject throughout an address. On the contrary, it is often helpful to lead one's hearers in orderly sequence from one to another. Even

the outlines are not intended to be used necessarily as a whole. They lend themselves equally well to the selection of one point for particular treatment and special emphasis. In this way ever new combinations of thought are induced, which by their variety and freshness come to the hearers with new power, and also keep the preacher himself from becoming stale or mechanical.

It will be observed that some of the phrases quoted were taken from gospel tracts, published by the various tract societies, of which they form the headings. In such cases it is well to follow the talk by a distribution to any interested of the particular tract that suggested the subject of the address. Rev. F. J. Hopkins, of Hsimachuang, Nanchang, Kiangsi, has a series of tracts that are admirably suited for this purpose. They are printed on white paper, with a colored border and center character, such as God, Man, Faith, Trust, Life, etc. Price, 12 cents per hundred.

II. *Scripture Passages.* For a book of Scripture passages we select such texts as give the gospel in a nut-shell, e.g., John 3: 16 ; 17 : 3 ; Acts 4 : 12 ; 16 : 31 ; 17 : 30, 31 ; Rom. 1 : 16 ; 6 : 23, etc., etc. They, like the miscellany, are well written, on tough Chinese paper, and having been arranged either in the order in which they occur in the Bible, or according to their subject, they are numbered and bound at the upper end with a cloth cover. Here, too, important words may be made to stand out by the use of colored inks, but care needs to be exercised that this is not overdone. Such passages may be explained in detail, or they may be used to prove and illustrate various points in one's addresses. They should not, however, supersede the use of the Bible itself. I have noticed some street preachers who habitually work without their Bibles. This seems to me to be a mistake. The average Chinese has a respect for the printed page, and, incidentally, for the foreigner who can read it intelligibly. He is much more inclined to believe that which he feels has the sanction of some written authority. The Christian worker should take advantage of this and always appear before his audience with his Book, taking every suitable opportunity to refer to it, thus showing that what he says is in harmony with the teaching of the Bible. While he is reading from the book, a fellow-worker might with advantage turn to the same text in the book of Scripture passages, if it is contained therein, and by

pointing to it, get the audience to follow the words read. Various Scripture texts have been published by different societies as gospel tracts. These may be distributed at the close of the service to reinforce the spoken message.

III. *Metrical Selections.* Selected gospel hymns suitable for singing and for explanation to non-Christians, are neatly written on sheets of calico and clamped at the top between a split roller, sufficiently long to allow for a handle at each end. In singing someone indicates the place with a pointer. This in itself usually attracts a crowd. The hymn may be explained and illustrated line by line, or one or more phrases may be selected as a subject. There are hymns, almost every line of which makes an excellent subject for an address. Such hymns, simple in language, with a clear gospel ring and a direct appeal, should be chosen. Scripture choruses (published by Rev. F. J. Hopkins, at two cents per copy ; with tunes, three cents) have also been found helpful by many. Suitable selections from good metrical tracts may likewise be used in this way with excellent results. These are specially effective for Chinese brethren who can sing them in the way usual with Chinese story-tellers, stopping every few lines to explain their meaning. I have seen crowds standing by the hour, listening intently to Chinese preachers who were adepts at this method of preaching. There may be a danger at times of this method developing into a mere entertainment. This, of course, needs to be guarded against. But there seems to be no inherent reason why, in the hands of a spiritually-minded man, this form of appeal should not be as effective, in its way, as is the singing of the Gospel in Western lands.

IV. *Gospel Posters.* The large Gospel posters published by the Literature Department of the Milton Stewart Evangelistic Fund, 4 Quinsan Gardens, Shanghai, make excellent subjects for street preaching. For this purpose they also should be mounted on calico and clamped between a split roller, with a handle at either end. These posters, mounted like scrolls, with a strip of wood at the top and a roller at the bottom, to steady them, and hung upon bamboo poles, make excellent banners, which, held by fellow-workers, or fastened into iron spiked holders that can be driven into the ground, and arranged in a semi-circle behind the speaker, form an attractive background. To give variety, different posters of the set could be used in rotation. They may either be used as texts for ad-

dresses, or merely to give color to the scene, and to bear their silent witness to those whose thoughts are not following the speaker. A new set of attractive colored posters, 31 by 40 inches, specially emphasizing the importance and value of the Bible, has been prepared by Miss S. J. Garland, and is being published by the Stewart Evangelistic Fund, at ten for 40 cents, postpaid. Only four posters have been issued at present, but it is hoped that the set when completed will number ten or twelve, all advertising the Bible.

V. *Gospel Pictures.* Really good pictorial illustrations of the Gospel are perhaps the most difficult of all to secure. Some of those which I used were cut from foreign tracts and magazines, others were drawn by friends. They should be so drawn that the average Chinese will be able to see without difficulty what the picture is intended to represent. On the other hand, the preacher must see clearly in it a parable of a spiritual truth.

i. *A Pictorial Miscellany.* This book is similar to those described above. In all cases where it is practicable, but especially where the pictures are cuttings, and therefore comparatively small, it is well to get a Chinese antithetical couplet (對子), in approved style, written neatly to the right and left of the picture, the first line giving its leading idea, and the second its spiritual application. In order to show the character of the pictures, I will briefly describe them, leaving the reader, in most cases, to perceive for himself the spiritual application. Some of the pictures may be drawn in several scenes, if preferred, as the illustration of a mouse trap given below (see 2).

(a) A runaway horse, with bulging eyes, and snorting nostrils, plunging headlong towards a precipice. He is dragging after him, with one wheel in the air, a cart in which is standing a horrified man with flying coat-tails, whose hat is in the air, and whose whip is lying on the ground some distance behind. (A bid for freedom: Genesis 3:1-24; Luke 15:11-32.)

(b) A four-legged table, with one leg broken. The table has toppled over; the food is spilt; the dishes are shattered; and the housewife is beholding the scene with hands uplifted in dismay. (Offending in one point: James 2:10.)

(c) A ship-wreck scene, with people swimming in the water, and a life-boat busily engaged in rescuing the drowning.

(d) A house a-fire, with firemen at work saving a child.

(e) A big shoe of silver. (Now that dollars have come into use almost everywhere, this should be a representation of a dollar.)

(f) A bird-trap, with birds in dangerous proximity.

(g) A huge spider, with a fly caught in its web.

(h) An abacus.

(i) A man with a deadly serpent twirled around him.

(j) A white cross outlined in black, with two smaller crosses, the one in red and the other in black. (A friend suggests that there might be added, under the black cross, the characters 有罪, under the white cross, 無罪, and under the red cross, 救罪.)

2. *A Mouse Trap.* Scene I. A wire mouse trap, with a hanging tin door. At the farther end, a wire shaft leads upwards from the top of the cage. From this shaft a horizontal passage leads to a trap-door over a jar half filled with water. A mouse is seen near the door, sorely tempted by a bait fastened to an inclined sheet of tin inside the trap. Scene II. The mouse has yielded to temptation, with the result that it is now a prisoner. The desire for the delicacy has gone, and it is left unconsumed, while the mouse is running hither and thither, in a frantic effort to find an exit. Scene III. The mouse has found the only possible exit, i.e., the one through the shaft at the farther end. When it discovered a tin trap-door in the shaft easily movable, its hopes were raised, but as soon as it passed, the door closed, and now it is in a worse predicament. Down below there was at least room to run about freely, but here there is scarcely room to turn. Fortunately, the way upwards is still open. Scene IV. The mouse has found the horizontal passage, but rushing along, it did not realize that the way was dangerous, and by its weight it tilted the tin trap-door on the floor of the passage, thereby hoisting into place the hanging door in front of the trap, to be ready for the next victim, while it is seen falling into the jar below. Scene V. The mouse is floating lifeless in the water of the jar. (The devices of Satan: 2 Corinthians 2: 11.)

3. *Eye-gate Pictures.* Some years ago Dr. W. Wilson issued several sets of pictures with this title, on the following topics: (a) The Miry Pit (five scenes); (b) The Burden Bearer (six scenes); (c) The Deluge (four scenes); (d) The Prodigal Son (six scenes). The outlines of these pictures were printed

in black on calico and then colored. The whole series was widely used for a number of years.

4. *A Man at a Forge, and a Man Down a Well.* Miss C. F. Tippet has several sets of pictures which she uses with good effect in her missions among women. Among them there are these two: (a) A man at a forge, forging a chain by which he himself is first bound, and then dragged down to the pit (three scenes); (b) A man who has fallen down a well: Scene I. A vertical section of a well, showing a man in the water; Scene II. He is struggling hard to get out, but fails to succeed; Scene III. A bucket is being let down to him; Scene IV. He is seen landing at the top, rescued.

5. *Pictures of the Heart.* The illustrations from Dr. E. Faber's booklet on the heart, entitled 明心圖, when enlarged, make an excellent set of pictures for street preaching. The booklet is published by The Mission Book Company, price, two cents. Miss S. J. Garland also has a sheet tract, entitled "The Two Hearts," which would make a good subject. It gives in red and black lettering the characteristics of good and evil hearts. This tract is published by the Religious Tract Society, Hankow, at 35 cents per hundred.

6. *The Wordless Book.* There is also the well-known wordless book, containing only four pages, as follows: Page 1. Black—Ruination through Sin; Page 2. Red—Salvation through the Blood; Page 3. White—Justification through Faith; Page 4. Gold—Glorification at the coming of our Lord. This booklet has often been used with much blessing. Rev. F. J. Hopkins has published an edition, 3¾ by 5½ inches in size, at four cents per copy.

VI. *Bible Pictures.* Bible pictures also make excellent subjects for Gospel addresses. For this purpose each picture should be carefully scrutinized, to see that it is in harmony with the Scripture text; that it presents an intelligible idea of the scene represented to the Chinese; that there is nothing in it to offend the Chinese sense of propriety; and finally, that it is suitable for use in preaching the Gospel to non-Christians. The pictures may be mounted on calico, with the title and Scripture reference written neatly by their side, so that the subject may be easily recognized. A verse of Scripture, giving the outstanding lesson of the picture, like a golden text, may also be helpful if written to the left of the picture. They should then be arranged in a suitable order, and bound to-

gether. Aside from the immediate evangelistic purpose, the use of such pictures with non-Christians, and the rehearsal of the Bible stories they represent, has this additional advantage, that it familiarizes the people with the Bible and its contents, and when afterwards they read these stories for themselves, they are the more likely to understand their meaning and be impressed thereby. It is sometimes helpful to read, with or without comment, from the Scriptures to a street audience the full story which a picture portrays, but, of course, to be effective it must be read with intelligence and feeling. There are those who have strong objections to any pictorial representation of our Lord. There is much to be said for this feeling, especially as regards representations of our Lord after His resurrection, some of which might almost be termed ghastly. There are, however, many Bible pictures to which no such objections apply. Probably no collection can be accepted as a whole. A judicious selection must be made by each worker for himself, and each picture must be judged on its own merits. In addition to the large Sunday-school lesson pictures published in the homelands, the Perry pictures and the illustrations from the sculptural reliefs, by Domenico Mastroianni, advertised by the *Christian Herald*, Bible House, New York, 48 illustrations, \$1.00 postpaid, (not seen by the writer), the following collections have come to the writer's notice and may be mentioned as those from which selections may be made :

1. *Bible Pictures in Chinese Style.* An excellent set of pictures of the Prodigal Son in eight scenes, were drawn some years ago by Mr. Liu Teh-chen, of Hsiangch'eng, Honan, and published by the Religious Tract Society, Hankow, at 40 cents per set. No better representation of this parable for use in street preaching could be desired. The eight pictures with the Scripture text may also be had on a sheet, 22½ by 22 inches in size, at \$3 per hundred. The same artist has also a good picture of "The Rich Man and Lazarus," and another picture entitled "The Broad and Narrow Way," which is excellent for use with small groups, but too full of detail for larger audiences. These all have the advantage of being truly Chinese in style. Rev. F. J. Hopkins has published eight tracts on Old Testament subjects with Chinese illustrations, which have been used with much blessing in the following manner : (1) A large picture, drawn and colored on calico, is displayed ; (2) a hymn on the same subject, written on

calico, is also displayed and sung ; (3) the preacher uses the picture and hymn for his subject ; (4) at the close of the service a tract on the same subject is given to each one present ; (5) the tracts are not only used to preach from, but at each village and center visited the workers, equipped with brushes and paste, stick them up outside the homes, in the tea-shops, on walls, and all other available places, so that after the message has been delivered it is left to repeat itself day after day for months to come. These tracts, on white paper with colored characters, are on sale.

2. *Illustrated Portionettes.* The set of illustrated portionettes, published by the Milton Stewart Evangelistic Fund, could also be made into a good booklet for use with small groups.

3. "*Pictures That Teach.*" The Religious Tract Society, Hankow, has recently received a consignment of the "*Pictures that Teach*," by Harold Copping. These pictures are $8\frac{3}{8}$ by 6 inches in size (without margins) and are therefore large enough for use with small audiences in the open-air. The set on the Old Testament numbers 30 pictures, price \$1, post free, and that on the New Testament numbers 58 pictures, price \$2, post free. The same society has also announced a set of large pictures suitable for use in meetings or in street preaching, by Harold Copping, W. J. Morgan, and W. S. Stacey. These pictures are 45 by 35 inches in size, and are said to be very effectively colored.

VII. *The Portable Blackboard.* A roll of specially prepared black cloth may be used with good effect by those who write Chinese character. The Chinese have an admiration for foreigners who can write their language with facility, and those who are able to do this can easily draw interested audiences. If the leading catch-words and phrases, or point after point of the outline be written as the address proceeds, it is much more effective and more truly educational than placing the whole outline before the audience at the beginning. Those who are able to draw well and rapidly have at their disposal an additional effective means of greatly influencing their audiences. In most places it is not difficult to find a smooth wall as a background for the sheet.

VIII. *The Magic Lantern.* The use of the magic lantern in preaching to non-Christians is so well known that only brief reference need here be made to it. Magic lantern exhibitions

in the open air are best given from theater platforms. Permission for their use for this purpose is as a rule readily granted by the local authorities. This method of presenting the Gospel should, however, be used with discretion, lest it degenerate into a mere show. Moreover, it is very easy to draw a large crowd, which may at any moment get out of hand and give the inexperienced missionary a sample of enthusiasm for which he is not prepared.

In conclusion I would say the appeal to Eye-gate has several distinct advantages, which may be briefly stated as follows:

1. *It Arrests Attention.* In street preaching it is specially important to get started well. To engage the eye as well as the ear right at the beginning of one's address helps greatly to this end.

2. *It Helps to Elucidate one's Meaning.* Some time ago a Korean pastor visited our city and gave several addresses. He spoke Chinese fairly well, but now and again he found difficulty in making himself understood. On such occasions he would turn to the blackboard and write two or three characters explaining his meaning. It was interesting to watch the faces of different men in the audience, and see them brighten as they caught his idea. We come to this people with a message that many find it difficult to apprehend, however, well we may speak, and it is important, that we take advantage of every means within our reach, that will make clear the meaning of our message.

3. *It Furnishes Points of Contact.* Educationists tell us that unless we have established a point of contact with those whom we are addressing, our efforts are futile. They urge us to proceed from the known to the unknown, from the concrete to the abstract, from the fact to the principle, and from the principle to the application. How better can we do this than by placing before our audiences some phrase or catch-word that they can read, some proverb or quotation that they know, or some drawing or picture that they can see, and then proceed from that to the Truth that we wish to inculcate?

4. *It Helps to Excite and Maintain Interest.* The average Chinese street audience is quite unaccustomed to prolonged concentration of thought upon any subject, especially upon so foreign a subject as the Gospel, and however clear our argument, concrete our illustrations, or simple our language,

we shall yet find it advantageous to use all available helps to relieve strain and maintain interest by appealing to the eye as well as to the ear. It is by no means necessary to keep the subject, outline, or picture constantly in view. When once the attention of the audience has been thoroughly secured, one may close the book, or lower the picture, and go on with one's address, until waning interest indicates the wisdom of referring to it again.

5. *It Assists the Memory.* Memory largely depends upon the vividness of the impression made upon the mind by any object or truth. Now, the two principal ways by which definite impressions can be made are by appeals to the eye and to the ear. It is for this reason that psychologists tell us that the best way to teach children is by a combination of the two. What is true of children is also true of adults : we remember that which we have both seen and heard much more readily than that which we have only seen or only heard.

6. *It Helps the Preacher.* Some of us, who recall our own first feeble efforts at preaching, and the difficulty we had to find enough to say, will be able to sympathize with those of our Chinese brethren who in warm-hearted love to the Lord are anxious to share in His service by making Him known to others, but who soon come to an end of their matter. To such this method is a boon. They may not be able to preach a sermon, but they can explain a picture, and, with a little practice, apply its lessons. We know of cases where men, who in the ordinary way would never have become preachers, have yet through beginning with this method, afterwards developed into most successful preachers of the Gospel, able to hold their audiences with interest and power. Also, there are good earnest men who have got into a rut, and are always giving the same few addresses and illustrations. To men of this class, these helps may be of great service, weaning them from a bad habit by instilling new life and variety into their preaching. There are also those who are given to rambling. They may be good men, but their talks have neither a proper beginning, sequence, nor application. To such the practice of using these helps in preaching should be a wholesome corrective. All these will find the reflex influence of the diligent use of the method advocated beneficial to themselves, and I venture to think that even experienced and successful open-air workers will find them none the less so.

Finally, brethren, let us take heed to ourselves, lest we get into a rut, or become slovenly and perfunctory in the Lord's service. Let us study to show ourselves approved unto God, workmen that need not to be ashamed : diligently seeking out the best methods in every department of our work, not despising the simplest means of arresting the attention and of holding the interest of the man in the street. To this end, let us bring into action all the talents the Lord has given us, and be willing to give the time and take the trouble to seek new ways of presenting our message, not neglecting Eye-gate in our endeavors to reach Mansoul with the Gospel. While choosing and using the best methods available, we must, however, beware of putting our trust in them. Let us work in humble and prayerful dependence upon the Holy Spirit, without whose guidance and blessing we shall remain powerless and fruitless—mere sounding brass and tinkling cymbal.

Religious Persecution in China: A Historical Study of the Relations Between Church and State

HARRISON K. WRIGHT

(Continued from page 354, May 1921.)

D E Groot also devotes a chapter to the Sacred Edict of Kang-hsi, one of the sixteen divisions of which considers the extermination of heresy. Much in the manner of De Groot shows that his sympathies had unfitted him to make an impartial judgment of the worth of anything to which the Confucian name happens to be attached. That seems enough to condemn it from the start. After sneering at the whole edict in general, he sneers at the seventh section, on orthodoxy and the repression of heresy, in detail. The only explanation for its existence is to him the autocratic nature of the imperial government. The sectaries are all painted in rose-color, and the Confucianists in grey and black. We may admit that the government has been in the wrong, but not to the extent which De Groot thinks. He says that Buddhism works for the elevation of women, but Confucianism for her degradation. What, we may wonder, would Dr. Chen say to that? The one and only object of the government

rescripts is "to secure to Society a correct and regular course on behalf of the upholding of absolute Imperial authority" (p. 250). The village sectaries are usually protected by the fact that they are members of clans that have in them some Confucianists. In a passage of great eloquence, De Groot describes the blighting effect of the law against heresy, and while not free from the bias which affects all he writes on the subject, it is worth quoting (p. 252) :

"It forms an unsurmountable obstacle to the free development of religious instincts in the people. In that suffocating atmosphere of danger and dread, in which all religious life is doomed to breathe, the sects stand out in a charmingly tragic light. Weary of a human society where selfishness, untruth, and mercilessness reign supreme, they dream of something better and higher, and expect to find it in a doctrine of Salvation founded on the Universal Law as it has existed from all eternity, a Salvation obtainable by practising that which destroys worldly evil, namely, compassion for all that breathes, love of truth, continence, suppression of selfish desires, prayer-readings, the seeking of help from Saints who have already cast off the trammels of earthly woe. And, prompted by the spirit of universal altruism, they betake themselves to their fellow men, to make them participate in the blessings of Salvation by introducing them into the meetings devoted to such pious work. But here the arm of the law interferes, with the rope, the scourging-rod and banishment. We cannot say for how long, but certainly the State has for a great many centuries thus raged. And yet Sectarianism is not destroyed, but still stands a powerful witness to the fact that religion, nourished by a desire for higher good, dwells in the hearts of the Chinese nation, nay, abides therein as a fire which the rude foot of a Confucian mandarinate is unable to trample out. Where is the power to relieve the people from this tyrannical fanaticism? Is the steadily increasing influence of the Powers predestined to bring them the religious liberty for which they have yearned for centuries? Or is this beautiful task to be fulfilled by Christianity, by charitably receiving all the sects within its pale?"

The author goes on to protest against identifying the sects with the common secret societies and religious clubs. One has always to take his defense of the sects with a grain of salt, since he openly says that the members of some of them are his personal friends. Those who reside long in China know only too well the tendency of the foreigner, missionary or not, to believe in and defend those Chinese who are his friends, and to see them and theirs in a favorable light. As for the suggestion about receiving the sects within the Christian fold, one wonders, first, what De Groot knows about the inner nature of Christianity and its uniqueness, and secondly how well he is acquainted with

the history of experiments of that very sort in pagan Europe by the early Christian church. He is certainly more concerned for syncretistic sects than he is for Christianity. The whole quotation shows well both the strength and the weakness of De Groot's position in these matters. He goes on to quote Edkins and A. H. Smith and the German Consul Franke in support of the blamelessness of the sectaries and the repression of them by the government.

We turn now to the study of persecution under the Manchu Dynasty. The hope that De Groot had for the passing of persecution through acts of foreign governments, or through an absorption in Christianity, was never to be fulfilled in the nature of the case, though the coming of the Republic has brought it nearer than ever. The Manchus, however, were as bitter persecutors as the Mings. This is true, in spite of the fact that, under the first emperors of the dynasty, the section on the persecution of heresy is sometimes omitted from the published edicts, apparently because it was not thought worth while to include these edicts in the collection, since there was already a law on the subject. The peremptory rescript of Kang-hsi has already been noticed. The son of Kang-hsi was alike zealous, but was more guarded in his language about Mohammedans, probably fearing their military power. Their powerful rebellion of 1648 was a reminder of this.

Persecution of Christianity was in regular line with the practice of a government which by theory must persecute every religion not Confucian, though few Christian missionaries have understood that this was the animus. It is a little surprising that De Groot does not bring in the Nestorians. In all his work he makes but one slight reference to them, and fails to note that they were suppressed along with the Buddhists in 845. The government favored the Jesuits at first, and their converts were counted by the thousands. But this could not last; in 1616 the missionaries were expelled and Christianity was persecuted for five years. Again in 1664-5 Schall and Verbiest were imprisoned, and the former sentenced to die by slashing, but was pardoned. All the missionaries were imprisoned, tortured, banished, except a few who were retained as astronomers. In 1724 expulsion was again ordered.

The first persecution of the reign of Ch'ien Lung was directed against Christians. Next a small new Buddhist sect was hunted down. Then the White Lotus sect came in for

attention. At the same time (1746) the Christians were again persecuted and a number of foreigners tortured and killed. Edicts for the renewed persecution of Buddhism were issued, and for over two years, 1746-7, the work went on. These persecutions evoked resistance which the government sought to crush with an increase of cruel violence. In 1748-9 appeared new edicts, but none after that till 1754. Persecution of Christians is commanded from that year and until 1760, though little European record of it exists. In 1760 there was persecution of a small sect in Szechwan. In 1763 there was a persecution in Kiangsu and Chekiang. In 1768 a tail-cutting panic in Soochow caused further persecution of sectaries. In the same year the crew of the rice-tribute fleet was discovered to be infected with heresy, contracted on their annual journey, and the sectaries concerned were ordered to be severely punished. In 1772 a sect which seems to have had an hereditary high-priest in Chihli Province is the object of persecution.

The White Lotus sect had rebelled before (see De Groot, pp. 164, 166), and in union with the White Yang sect they now did so again, under the leadership of a certain Wang Lun. De Groot thinks it self-evident that they must have done so because goaded by persecution; he does not, however, offer direct proof of this. The region was Shantung and the insurrection was suppressed with bloody slaughter. Suspicions are aroused when we note that it is admitted that one of the practices of some of the sects, particularly those engaged in this rebellion, was to engage in boxing and fencing in connection with their meetings for sutra reading. We could hardly blame the government for suspecting the good faith of those who acted so.

In 1775 the Manchu members of the Red Yang sect were punished. In 1777 a small sect in Kansu was cruelly suppressed with bloody punishment because they had resisted arrest. In 1779 there was the bloody suppression of a sect in Szechwan. In all these cases, monotonous in their dreadfulness, we have but the one side of the shield. There can be no assurance that any of these sects would not have persecuted, if they had had the power, for the acquiring of power would have meant an addition to them of numbers of the Chinese people, and the traits that appeared under Confucianism would have appeared under any other religious régime.

In 1781 the Mohammedans of Kansu, apparently the Wahhabee sect, began a holy war. The government branded

this sect as unorthodox, saying that the orthodox old style Mohammedan was to be unmolested. But De Groot suggests no possible excuse for this war, except that "persecutions must have furthered the outbreak." But where is his evidence? Religious intolerance and consequent bloodshed are dreadful crimes when committed by Confucianists, but are more tenderly regarded when others are guilty. Was the cruel suppression of this rebellion more cruel and unnecessary than the original rebellion? So strong is the case against them, that De Groot is driven to say that "it can scarcely be doubted that it was in the main the fanaticism of the Wahhabees themselves which provoked this religious war with all its bloody and unbloody horrors" (p. 326).

In 1784 there was a general persecution of Christians and expulsion of missionaries. The foreign priests died in many cases, and fierce prohibition against the penetration into the interior of foreigners was put forth by Imperial decree. In 1786-8 occurred the persecution and mutiny of the small sect of eight diagrams, as bloody as the usual small rebellion. In 1786 occurred the rebellion in Formosa connected with the activities of the Heaven and Earth Society; an organization admitted to be less prominently religious, and commonly regarded as only political.

Beginning in 1792 and lasting till 1803 occurred the great rebellion in the western provinces, caused, according to De Groot, by fresh persecutions of Ch'ien Lung, and lasting into the reign of his successor Chia Ch'ing. The facts are of the usual order; first sectaries are caught and punished; then a general uprising occurs, and after weary years of effort, accompanied with bloody slaughter that runs from one province to another, the rebels are vanquished and the rebellion dies down. De Groot is roused to fresh heights of eloquence and indignation against the ruler, and his rhetorical bursts are more scornful than ever. As usual we agree with his general judgment, but cannot follow him in his proposal of a remedy. He closes with the statement that practically all of the people in the regions affected were destroyed. "Verily, the altar of Confucius, on which the Chinese nation is immolated, is the bloodiest ever built. And the Powers, who never have viewed that altar in this light, who never have known its hideous character, will they persistently keep it standing, and save the high priests officiating thereat, from being dethroned by their

victims?" In reply we ask, when has any change of dynasty ever helped permanently in the matter of persecutions? But there is a yet better response to De Groot's question in the actual course of history since he wrote his book. The dynasty is gone, but not the altar. Official religious persecution rarely occurs now, but there is as much intolerance in the heart of the nation as ever. This should gradually disappear with the spread of education, but not by the absorption of the sects bodily within Christianity, or by the wholesale protection of religions by outside powers. But having said that, the fact remains that the repression of the rebellion was unspeakably cruel, and the whole affair was unnecessary.

In the period from 1800 to 1812 there were numerous small persecutions, especially of Christians. Pilgrimages were forbidden. Christian books, writings, and printing blocks were ordered destroyed in 1805. The propagation of Christian doctrine was strictly forbidden. The persecution was renewed in 1811. Europeans were no longer wanted except as astronomers, and not outside of Peking. Then came a more important rebellion in 1813, caused by these goading tactics of the Emperor. It was preceded by a few small outbreaks, and was inaugurated by an attack on the palace. We cannot whitewash this attack for it reveals a bloodthirsty mind in those who could plan and dare such a thing; they must have been men of like passions with the Emperor to have undertaken the enterprise. The attack on the palace was accompanied by a rebellion in the country, which like the other was smothered in blood, torture and slashing, and the violation of the graves of the ancestors of the principal rebels. Women shared the same fate as the men and were regarded as one source of the rebellion. A heresy hunt had preceded it and was renewed after it. An imperial prince was severely punished for failing in zeal for the discovery and denunciation of rebels. Rewards were distributed to faithful opponents of the rebellion. "Hellish scenes of Asiatic barbarity," is De Groot's phrase. He is right, but we hesitate to allow De Groot to speak of them so. Were they worse than the scenes in Belgium in 1914? We cannot forget that some years after writing this book, De Groot, by that time a Professor in Berlin University, signed the letter which a band of German scholars sent out as an appeal to America to support the German cause. If De Groot failed to judge justly there, may he not all the more fail here?

The reign of Tao Kwang was marked with constant persecutions and hunts for heretics. Measures of a milder sort were taken against the crews of the rice-tribute fleets, as they were feared by the authorities. The Opium War of 1842 resulted in greater freedom to the Christians, but the promises contained in the treaties were frequently broken, and so long as the dynasty lasted, the authorities connived at breaking of them as much as they dared. Chinese Christianity was in constant need of the protection of the foreign powers, and would have been destroyed without it.

Then came the great T'ai-p'ing Rebellion. Persecutions in the South (according to De Groot) were the preparation for this, especially in Hunan, and formed one of the causes for it, "if not the most important or only important cause." "Our conviction stands firm, as long as it is not subverted by Chinese sources, that the T'ai-p'ing rebellion was a repetition of the religious war which raged half a century previous to it in Hupeh and the four adjacent provinces" (p. 552). Hung Siu-ts'u'en, with the other principal insurgent chiefs, was a heretic, and was known to be such by the government, but he was not a Christian, though (p. 554) "there is a substratum of truth in all the talk about the Christian character of the T'ai-p'ing movement." But the Christian ideas in T'ai-p'ing writings can be partly reduced to Buddhism. "Without going as far as the enthusiasts who have seen in the T'ai-p'ing rebellion the dawn of a Christian Chinese empire, we accept as the probable result of the insurrection, if it had been successful, the formation of an empire with freedom of religion, where Christianity would have had free scope" (p. 554). The grounds for this conclusion are quite insufficient. As has been repeatedly shown, any empire in China would be bound to persecute religions other than the Confucian, sooner or later, unless it experienced a change of heart, and both formally and sincerely renounced Confucianism, and carried with it the heart and conscience of the literati in so doing. The example of previous empires, as told in De Groot's own pages, proves this. Even with a republic, where the nerve of persecution is cut, in that Heaven cannot be feared as a possible destroyer of the dynasty, there is still much desire to persecute, and to make the Confucian system a part of the state activities, as the narrow margin by which the inclusion of it in the draft constitution was avoided shows; and thus there can be little

hope that a T'ai-p'ing empire would have stopped persecuting except under pressure from foreign powers. De Groot objects to the assistance given the Manchu government by the foreign Christian powers, on the ground that the Chinese nation was striving for religious liberty and should have been helped in that strife, or at least the foreign powers should have kept their swords in the sheath. The answer to that is of course that the T'ai-p'ings had ridden so ruthlessly over their conquered territory and treated the people in it so fiercely that no foreign power could trust them as agents of peace and order. "This edifying coercion of Christian armies with Confucian heretic-butchers paved the way for the fall of Nanking . . . and for the reconquest of the rebellious provinces, which, of course, the Imperial forces converted into deserts, calling their work pacification" (p. 555). But what about the deserts which the T'ai-p'ing armies created as they passed over, some of which remain uninhabited to this day? And if the government was sometimes unreasonable in its regulation of the people, there must be set over against that the fact that the people are often unreasonable in their resistance to the regulations of the government, because of their superstitions; for example, the resistance to census-taking because of the belief that the names will be put into the foundation of some bridge to make it stable, and that the persons whose names are so placed will shortly die.

We repeat, De Groot's statement of the facts is correct, but his judgment as to underlying causes, distribution of praise and blame, and proper remedies, is often at fault. We are fortunate to have his array of facts, and we can easily separate the wheat from the chaff in his work. His translations are accurate, and his study has been thorough. If it has been needful to criticize him strongly at some points, we do not fail to appreciate the value of his labors. He has furnished the needed correction for many errors of other writers; his own errors are few and unimportant in comparison.

TOLERATION UNDER THE REPUBLIC.

It is less than ten years since a republic, in form, was set up in China, and a historical judgment as to what is likely to happen with regard to religious toleration cannot have much value as yet. But the few years have been charged with events of an unusual interest for students of religions, and, making all due reservations, it remains possible that the visible course

of events may be pointing to what the future will actually bring forth.

The interest in things religious has taken two forms, one political, and the other academic. The political form is at the moment silent; but a few years ago it was very active and very vociferous. It showed itself in two phases or revivals. The first of these, as has been said, I have already treated at length in *The China Mission Year Book* for 1914, under the title "The Confucian Revival," and we may therefore be content with a very brief outline of the facts here. The revolution began with a strong feeling against Confucius, and his worship was stopped quite generally. This could not last, and a vigorous reaction came on; worship was restored, and a Confucian Society, established in Peking under the leadership of Dr. Chen Huan-chang (who had qualified for the post in the manner that we have seen), petitioned the Chinese Parliament to make Confucianism the established state religion. Christians united with representatives of other religions to oppose this, and sent in a counter-petition. Parliament being presently disbanded, the President took matters into his own hands, and refused to make Confucianism a state religion, but established certain Confucian observances for the worship of the officers of state, as of old. He established a church, but not a religion.

The matter could not rest there, for neither side was satisfied. The Christians would perhaps have been willing to let matters alone, for they had feared worse things, but the indefatigable Confucianists were determined to get more. After the fashion of orthodoxy in every age and clime, they wanted to make their beliefs and practices the recognized norm for a whole people, and when Parliament was again summoned and set to work over a constitution, the fat was once more in the fire. Yuan Shih-kai's established church fell down at his death. The whole question was therefore to be discussed once more and the Confucian Society renewed its attempts to get a clause into the Constitution which should establish Confucianism. The struggle was opened by a broadside from the able pen of the famous reformer, Kang Yu-wei, monarchist and near-martyr, in which he stated the reasons for a state religion, and the special need for China's taking Confucianism as her formally adopted religion. The arguments of this manifesto were extremely specious and were well answered by a writer in the *Chinese Christian Intelligencer*, a Christian newspaper.

The Christians were delighted at the skill of their champion, but it is doubtful if this wordy war produced any appreciable results for either side. It was noticeable that among the membership of the Parliament, acting as a constitutional convention (and more than once it reminded us of the early French constitutional conventions, and roused again in our minds Carlyle's phrase about the need for a constitution that will march), the older members, generally speaking, were Confucianists, while the younger favored complete religious freedom. Influences of all sorts were brought to bear on the convention, so that finally on the first of February, 1917, the police of Peking forbade the parties which had been formed for the purpose of influencing Parliament on the state religion question, from holding meetings, permitting them merely to petition Parliament in groups. By meetings, we may presume that public meetings were meant. Nearly a month later, on February 26, a telegram went to the Peking government (not to Parliament) from a number of Tuchuns, Governors, and other provincial officials, strongly urging the adoption of Confucianism as the state religion, adding that this important question could not be settled by Parliament, but should be settled by a special convention of delegates, directly elected by the people. This telegram had for its first and chief signer the man whom all good men should brand as notorious, Chang Hsun, of fragrant Nanking memory. A strong odor of the anticipation of defeat exudes from every pore of it; why else not address it to Parliament, and why suggest some other body than Parliament for settling the question?

The struggle in Parliament centered around two clauses of the draft constitution; Article 11, which guaranteed religious freedom to citizens of the republic, and Article 19, which dealt with education. Whole sheafs of amendments to each of these articles were submitted, the wording of which revealed how much original thinking was being done by the members of the Parliament, and how many slightly different shades of belief existed among them, as well as the gradual steps by which the Confucianists receded from one position to another not quite so pronounced, and the various pretexts under which they tried to get what they wanted adopted under one wording when they had failed under another. These we must pass over, but it will be worth while to give an outline of the course of events leading to the first definite rejection of Confucianism, and to

follow that by a few of the details of a single debate on the educational article, and the attempt to attach Confucianism to it, as a specimen of the manner of them all. Almost anti-quarian value already attaches to most of these details, and they may be worth preserving for that reason. (The authority for statements and the source of all quotations is *The Peking Gazette*, of 1916-17, but words in parenthesis are my own.)

The discussion was opened on December 28 by the formal proposal of the addition of a chapter on Religion to the draft constitution. The silent influence of the Sage was stressed, and the curious claim was made that "to have a religion of Confucius is an educational affair, whereas freedom of belief is a religious affair." (Probably the translator is at fault here, and should have put "teaching" or a similar word in place of "religion" in the first clause.) The opposition blames Confucianism for the forming of a monarchical society, and the effort to make Yuan emperor. Confucius was not a "religionist." China has never experienced religious strife (the old fable cropping up). Confucianism and the Republic are incompatible.

January 18. The reactionaries, fearing that Confucianism cannot be made a state religion (they have asserted more than once that it is not a religion at all), threaten to absent themselves and so obstruct business.

January 21. A report to the government states that there are now in China 35,287,809 Christians, including Roman Catholics and Protestants. (*Valeat veritas!*)

February 1. The Peking police forbid the parties formed for the purpose of influencing Parliament on the state religion question from holding meetings; they may merely petition the Parliament in groups.

February 2. Debate on the question of religion produced a good deal of mirth and some confusion. A harangue in favor of a state religion was interrupted with laughter and hand-clapping or shouts and protests. No vote.

February 5. Discussion of the proposed Article 11, which assures liberty of belief, is taken up. There is much confusion over the question as to whether this article should be discussed together with the educational article, No. 19 (which states that the doctrine of Confucius shall be the basis of ethical teaching in the schools). It is finally decided to discuss them separately. An able speech is delivered by an anti-Confucianist, who closes

by reproaching the Confucianists with their failure to keep one of the cardinal doctrines of Confucius, that a loyal subject should not serve two hostile kings (which they did in supporting Yuan, after having served the Manchus). A curious reply is made to the effect that Christians alone are opposed to the adoption of Confucianism as a state religion (which is not the case), and that these had become foreigners by the adoption of a foreign religion ; whereas this religion, Christianity, is a thing now discarded even by foreign countries.

February 7. The longest speech yet is delivered ; by a Confucianist who is a poor speaker, and reads from a manuscript for an hour and a half, being frequently interrupted. Most of the speeches to-day are by Confucianists.

February 9. The vote is reached at last. Article 11 is approved, which means that the project for a state religion is defeated after a long and serious struggle, so far as its overt form is concerned. Numerous amendments are offered and defeated.

(The following extract is from a translation of the report of the chairman of the Preliminary Examination Meeting, from *The Peking Gazette*, January 26, 1917.) 3. The question of Confucianism to be used as the basis of moral culture in primary education. (Chapter 3, article 19, clause 2.) Member Chang Luchuan opposed the provision on the following grounds : (1) The essence of Confucianism is devoted to the interest of sovereigns and monarchs, and is therefore opposed to republican principles. (2) Freedom of belief is provided in the draft constitution. If special provision is made for Confucianism, it amounts to oppression of other religions by means of the constitution and it is feared that internal and external controversy will result. (3) The principle of the basis of moral culture concerns the policy of education. As it is an administrative affair, it should not be included in the constitution. (4) Confucius was not a religionist. Special provision in the constitution will not add lustre to Confucius, while the exclusion of such a provision from the constitution will on the contrary show respect to him. (5) It is bad enough to include a point of ethics in the constitution, but the fact that it is practically rigid may lead to serious danger. (6) Primary education should be based on the idea of training the citizens to earn their own livelihood independently. If all the people should become Confucianists and thus become neither farmers nor merchants, and were incapable

of earning their livelihood, the state will be seriously affected. (7) Primary education is the same as compulsory education. It is therefore the duty of every citizen to receive such an education. If the doctrine of Confucius be included in the constitution, the question must be asked if the citizens of Mohammedan faith, the Protestants, and Catholics shall be under the constitution and subject to the provisions of the law. (8) The educational policy of a state is liable to change. If the citizens are weak in physique, military training should be encouraged; if the citizens are poor, industrial education should be emphasized; and if the citizens are backward in virtue, ethical education should be encouraged. If Confucianism be stipulated in the constitution, how would the government change its policy in this connection. (9) If the state wishes to honor Confucius, worship of Confucius may be held, or a special chair may be created in the universities for the doctrines of Confucius, or any other methods may be adopted to honor Confucius. What good will it be if the people do not follow the road of virtue, even in the face of the provisions.

Member Tang Sung-nien supported the original provisions for the following reasons: (1) The doctrine of Confucius is a question of education and not of religion. It is therefore not in conflict with the provisions of Article 11 of the draft constitution. (2) The teaching of Confucius that the country is public property shows that his doctrine is not opposed to republicanism. (3) The people of the whole country believe deeply in Confucius. In order to cultivate the virtue of the people it is necessary to use Confucianism as the foundation. (4) As it has already been included in the draft constitution, its exclusion will arouse misunderstanding among people who do not know the actual conditions. (5) For the past two thousand years or so Confucius has been the center of gravity of society. It is not unusual to include his teachings as an educational policy in the constitution, as Holland offers a precedent for that sort of policy. (6) Article 11 of the draft constitution is a general provision, but this is a special provision. Reference may be made to the constitutions of Prussia (*absit omen!*), Colombia, Cuba, and Panama. (7) Even the foreign mission schools study the books of Confucius. It shows that even foreign teachers believe in Confucius. The inclusion of this provision in the constitution will not lead to controversy.

Result of the vote. Favoring the original provision, 377; opposed 200. Neither side securing two-thirds, the question was unsettled.

February 3. The Confucianists themselves are much divided as to the meaning of the term "religion" and have made a number of various proposals re the adoption of Confucianism. (Quotation from the Gazette ends here.)

The drama was drawing to a close. It dragged on for a number of weeks, but finally on the 14th of May, the proposal to make Confucianism the basis of ethical study in all the primary schools was defeated. It is easier to imagine to what uses such a provision in the constitution might have been put, or rather for what abuses it might have furnished an excuse, than to guess what would have been the next actual move of those responsible for the attempt to get it passed. We may be very sure that their activity has not ended, and that time alone will weaken their efforts though they are silent at present. Time is on the side of those who oppose a state religion; that is, time is sure to defeat the Confucian activity, if the opposed forces can hold out long enough for it to do its work.

A generation is growing up which knew not Moses, and will have the virus of foreign ideas within its veins. Even then the danger will not be past as the example of Japan and the cultivation of Shintoism shows. And on the other hand, if the Christian movement should be completely relieved of one danger, it would automatically acquire another even more to be feared; the danger that the swept and garnished house be occupied by the evil spirits of agnosticism, materialism, atheism, religious indifference. If the Church is prepared to follow up its victories when it wins them, then and then only will the victories be useful. The fact that she must be on her guard constantly is strikingly shown by the occurrences which followed the struggle we have just described. The military governors, the Jingo leaders in China, profoundly disgusted with the labors of Parliament, forced President Li to dissolve the body, and declared its actions null and void. China had her annual attack of spring fever, and the good work was to do all over again. By the present appearance of things, it may be a long time before the chance will come. Meanwhile religious liberty as an actual fact exists in a sense that it never existed before. The relations between Christians and non-Christians are far easier since it has become clear that there is no chance for

some wily hypocrite to make use of the power behind the treaties to gain personal advantage under the pretense of getting protection from religious persecution. The character of the Chinese as a race has not changed, but there are some signs that before long it will be possible to find enough far-sighted and unselfish political leaders, by whose harmonious labors the separation of Church and State may be safely completed. The principal outward enemies to progress in this as in other regards are poverty within and foreign aggression abroad. Poverty makes famines, and in that and other ways very numerous, it warps character. China must then develop her natural resources. Outward aggression makes race hatred and in its turn warps character. China must be given a chance to work out her salvation, unhampered by oppression, and not sold into slavery by foreign loans, or by loss of territorial sovereignty. But whatever progress she makes in these ways will not be useful unless made in the spirit of broad-minded unselfishness, which understands that all men are of one blood, and that all must be benefited if any are to be benefited. In the production of this spirit, the Christian Church has a more important part to play than any other social group in the land. The task is at her hand, and the way lies clear before her.

(Erratum: Owing to a typographical error the title of Dr. Chen Huan-chang's book in the April issue read "The Economic Doctrines of Confucius and His School"; for "Doctrines" substitute "Principles.")

The Present Intellectual Awakening and its Bearing upon the Christian Church

P. F. PRICE

[This paper was delivered at the Ninth Annual Meeting of the C.C.C.—Editor.]

APART from the fact that, in the modern world, no nation can live unto itself and no nation can die unto itself, the Christian movement has been the largest contributing cause to the present intellectual awakening.

The intellectual awakening is marked by a widespread propaganda, largely through the new vernacular as a vehicle of expression, modern educational methods, scientific inquiry, and freedom of thought and speech. The pioneer propagandist was the Christian preacher, the pioneer agency the mission

press, the pioneer vernacular book the Bible, the pioneer scientists the Christian astronomers of the 17th and 18th and the Christian physicians of the 19th centuries, and, last but not least, the pioneers of freedom of belief were those humble Chinese Christians scattered throughout the country, who at no small cost to themselves and often in the teeth of persecution and peril, dared to take their stand along with the reformers and martyrs of other ages, for the right of conscience. While doing so because of loyalty to their Lord, they little realized how much they were doing for their country. They were more than any others the forerunners of that liberty of conscience which, whether used or abused, is at the very heart of the intellectual awakening of to-day. The Christian movement first loosened the dykes for the flowing in of what, at first a trickling stream, is now an overflowing tide. But the Christian Church is not only the factor mainly responsible for the present situation, it is also the one agency that can best suggest, guide, restrain, warn and inspire, so that the movement will bring reform and restoration and not wreck and ruin to China.

The Tide of New Thought (新思潮) is of thought new to China, though not new to the peoples of the West. Nor is it without parallel in the history of reform. By future historians the Intellectual Awakening in Chiua in the 20th century will be likened, no doubt, to the Revival of Learning in Europe in the 14th and 15th centuries. That was the beginning of the dawn after the dark ages of the West. This is the beginning of the dawn after the dark ages of China.

That movement was characterized by revival of learning, revolutionary thought, and resistance to the abuse of authority in church and in state. This is marked by a revival of learning, revolutionary thought and revolt against the abuse of authority in government, in religion, and in the family.

That movement was stimulated by the importation of scholars from Greece and the philosophy of Aristotle; this by the importation of Western learning and the philosophies of Europe and America.

That movement was marked by a passion for antiquity; this by a passion for what is new.

That was characterized by a critical research into Christianity in its primitive forms; this by a critical search into the foundations of all religious beliefs.

Some in that movement held to their scholasticism, some held to the new critical attitude to the Scriptures, and yet others, disgusted at what they considered useless contentions, harked back to pagan philosophies as the best models to follow. And we find much the same line of cleavage here. The movement in Europe had its Machiavelli, and you know what Machiavellianism means. This movement has its Russell and Russellism will likewise be weighed in the balance and found wanting. That movement had its stronghold in the universities and academies first of Italy and then of other lands ; this started in Peking under the leadership of Chancellor Tsai, Professor Suh Huh and others, and is spreading throughout the provinces.

We are indebted to our Chinese co-workers for interpreting this new movement in China to us as no Westerner can interpret it. And yet you will allow me to state it in my own words.

The new learning in China is in its youth, and it has the marks of youth. Every boy trained to think for himself has his "fool's hill" and passes through the stage in which his father and mother are out of date, and during which he had rather accept almost any one's dictum than theirs and the authority of home and religion are all in the balance, and when he feels in himself the strivings of an almost omnipotent manhood and a new source of wisdom for an erring world. So it is with an intellectual awakening like this.

The movement is profoundly critical with the criticism of youth. Everything, whether belonging to government, religion, or the family, is put into the crucible of fallible reason. Nothing is taken for granted because it is old and tried. Nothing is rejected because it is new and unproven. The accepted truths of ancient times are indiscriminately denominated as "tradition." Proprieties that have hedged about society for centuries are grouped under "conventions," and cast into the scrap heap of debatable things. New theories are denominated "scientific." Ideas of morality that are shocking to the older generation are welcomed for discussion and possible adoption by the youth of the day.

In all this there is both opportunity and peril. The opportunity lies in freedom of choice. Man is a free agent and only in the atmosphere of free choice can he discover the immovable foundations of truth and life. In the midst of the

garden of Eden God put the tree of knowledge of good and evil. So with all of the dangers we can but welcome a movement whose keynote is freedom.

But the dangers are very real and very startling. While there is liberty on the one hand there is opportunity for unbridled license on the other. While there is an unprecedented opportunity for defining in clearer outline the eternal difference between right and wrong (the recognition of such distinctions has been one of the glories of the Chinese people), there is also an opportunity to obliterate ethical distinctions and reduce all conduct to the low plane of expediency. To some it will mean the building of character upon a firmer foundation; to others the enveloping of every issue in a moral fog; to some a more vital faith, to others a deeper and more hopeless skepticism. Never was the opportunity so pressing; never the peril so alarming.

Face to face then with portentous possibilities what should be the attitude of the Christian Church?

The Church, standing for the things which cannot be shaken, should present a united front against the incoming flood. Atheism, superstition, moral chaos, sin are common enemies. There is only one way to be saved and that is not through philosophy, nor science, nor social uplift, nor moral reform, but through Jesus Christ. There is only one name and to that we all hold allegiance. There are a thousand reasons why we should be united. There is only one reason why we should divide.

Division among Christian forces at this juncture cannot destroy the cause of truth. Truth is built upon a rock that no waves can destroy. But disunion now can work untold damage. Luther and Erasmus and other reformers of the 15th century, because of their acrimonious contentions with each other, on what seem now to be matters of minor importance, lost much to the cause of Protestantism. We do well if we imitate their splendid faith and courage. We do well also if we avoid their mistakes. If the Christian forces in China are to divide into two or more parties at this time the Church of Christ will still advance, for no human infirmity nor human opposition can set it back, but there will come no small damage and loss to our sacred cause.

But we cannot present a united front unless we are agreed. We too are free agents and men of conviction and we cannot

compel each other to accept this or that. But we earnestly desire unity of spirit and of action. And we can search and see if there are not certain great underlying principles upon which we can agree. Whether or not we want to meet the issue, our duty is clear. The present intellectual awakening and its development during the next few years are momentous for the cause of Christ in China. And the obligation rests upon this committee now which represents the Christian forces of the country, and upon the General Christian Conference next year to endeavor to find some common ground upon which we can all stand. Some seem to welcome division. A conference of Christian forces at this critical time which is marked by division would to my mind be disastrous. And it would be strangely out of place in face of the recent formation of the Federal Council of Churches in America, and which many of us represent on the mission field.

Are there not certain fundamental truths upon which we can all agree. I avoid the words, "creed" and "statement of belief." I know the gunpowder hidden in those words. But articulate or inarticulate, certain great facts and principles must be accepted as a bond of united action. I know how some say that the common life in our one Head, of which we are all possessors, makes a bond of fellowship that binds us together. But that new life of which we are partakers and which through us is to touch and transform other lives, demands expression as to its sources and processes. However feeble that expression is, it must and will come to the surface. Every written article, every speech, every discussion, shows this. There are certain axiomatic principles that must be understood if we are to stand together as a united army of the Lord. I make bold to try to state what I believe some of these principles are. I may be, some may say, attempting a hopeless task. But I can, at least, express my own intense desire and my own conviction, and this I believe is what this committee wants.

There are two phases of the question as to how we are to meet the present situation, one as regards the message and the other as regards the method. And we cannot agree heartily upon any method until we know what the message is going to be.

We must have a positive message. We are not delegates to a parliament of religious, but ambassadors of Christ for the establishment of His kingdom upon earth. We are not here to

compromise, but to win and conquer. Face to face with a great multitude who are groping in the dark, striving after the truth or plunging into error, and uncertain what to believe, we have a definite and unmistakable message. There is something splendid about a man who speaks with authority, who knows what he believes. There is something splendid about a movement that is animated and controlled by unalterable principles. Luther's words were said to be "half battles" and half of our task lies in the certainty of victory for the principles for which we stand.

In method of presentation we strive to be irenic, gentlemanly, persuasive, empirical, winsome, remembering our own limitations and taking as far as in us lies, the other's point of view. But in belief we are dogmatic, with the dogmatism that our Lord had when he said, "Repent for the Kingdom of God is at hand," or that the Apostle Paul had when before Felix he reasoned of righteousness, temperance, and judgment to come. The mode of presentation should be modern but the foundation truths are as old as the everlasting hills. We prefer a glass to a gourd but the water is H₂O, the same pure drink that has refreshed thirsty souls through all the ages, from the first day until now.

We accept the fact of a miraculous and a miracle-working Christ. The standing miracle in the world to-day is regeneration. As life is a miracle in the world of dead matter; as human consciousness, the spirit of man, is a miracle in the world of life, so within the realm of the spiritual regeneration is a miracle. And this miracle which is taking place in the world about us now points to the miraculous Christ who, by his supernatural character and atoning death, made possible the calling of men by His Spirit from death unto life and from the power of Satan unto God. As Professor A. B. Bruce says, "A sinless man is as much a miracle in the moral world as a virgin birth is a miracle in the physical world." We do not stagger at the miraculous. As Professor Huxley, who had no special bias in favor of the supernatural, says, "The mysteries of the Church are child's play compared with the mystery of nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical speculation. Virgin procreation and resuscitation from apparent death are ordinary phenomena for the naturalist." The birth then of a sinless man into a world of sin was a miracle, and as one of our thoughtful Chinese pastors

adds, "The death of a sinless man was a miracle." Any rational explanation of the person of Christ carries with it an acknowledgment of the supernatural. Christ himself is the supreme miracle. His own resurrection and the other signs which He showed are but corollaries of his wonderful person. And it is that matchless Christ in whom are hid all the treasures of wisdom and knowledge, and who by His power can do what no one else can, who is the burden of our message still.

We acknowledge the Bible to be at the very center of all of our teaching, the supreme rule of faith and practice. I do not stand here as a special pleader nor do I contend for any particular definition of inspiration. Hardly any two of us could agree on a definition, for the Bible is the Divine-human book, just as Christ was the Divine-human person, and so the mystery of the two eludes our definitions. To some of us God speaks in every page and in every line—To us the first chapter of Genesis is God speaking in an a b c language to a primitive age, and to all ages, of the beginnings that he knew a million times more about than the scientists of to-day, who are slowly and laboriously tracing out His footsteps, and who will be out-classed to-morrow as Moses, as a scientist, not as a theologian, is out-classed to-day. Others take a more liberal view. But I refuse to believe that any considerable minority in the missionary body rejects the Bible as the supreme rule of faith and practice. But people are taking sides and the cause is likely to suffer loss. Is there not a common ground? Here is a book that was produced not by evolution but by inspiration and in the classic ages of the Church. It has passed through the fires of opposition, persecution and destructive criticism, and has come forth as gold. It is as silver tried in a furnace of earth purified seven times. It has been bathed in the blood of martyrs. Men have been burned at the stake in order to purchase the right of translating it into the language of the people. Millions have died agonizing deaths rather than deny even its lesser truths. It has gone into all the world and everywhere it has been a tree of life producing seed after its kind. It has in it prophecies which are being fulfilled in our day, and other prophecies which were fulfilled in other days. And thus it bears the stamp of the divine. It records miracles of love and healing and it works miracles of love and healing to-day. It is inexhaustible in its range of truth. Made by many men of many minds, in different ages and different lands, it retains

a complete unity and it records a progression in the development of truth that is nothing short of marvelous. It appeals to the universal heart. It touches the soul as no other book does. As Matthew Arnold says, "To the Bible, men will return, because they cannot be without it." It is attested by many infallible witnesses. It is capable of proof by each individual who reverently and believably reads its pages. "If any man will he shall know." Its promises challenge immediate proof. It has passed into law and literature, and stimulated art. It has done more for democracy and freedom than any other one book. It is the holiest of books and it produces more hatred of wrong and more passion for purity than all other books combined. Its holy doctrines are stamped with an infinite value. It is the sword of the Spirit and there is none other like it. It has truth hard to be understood, but these are a test to faith. It has duplicates, erasures, additions, apparent errors, and contradictions, but many of these have disappeared and others will disappear as new light breaks upon the word, and they no more invalidate the book than a subsequent scrawl on an ancient painting invalidates the painting. Critical investigation has much to say that at first blush creates doubt. But such investigation should be left to reverent scholarship. Jesus lived in an age of Biblical criticism, but did you ever notice how he avoided critical questions in his public ministry? They were thrust upon him again and again, but he brushed them aside. Taking for granted the supremacy even of the Septuagint translation which had many errors, he drove straight to the center of the spiritual message. That is the thing for us to do to-day. The Bible is our chief weapon of warfare against the invasions of infidelity and unbelief. We take this for granted and we use it boldly, reverently, and without doubt or hesitation, and it vindicates itself. "All flesh is as grass and all the goodliness thereof"—whether of literature or science or philosophy—"is as the flower of the grass. The grass withereth and the flower fadeth, but the Word of our God shall stand forever."

In the revolt against the scholasticism and ecclesiasticism of the dark ages stood John Wycliffe with his open Bible, John Huss with his fervid vindication of its truths for which he died, and John Wessel and Savonarola, preachers of righteousness, whose weapons were drawn from the same heavenly arsenal. Geo. P. Fisher says, "The Reformation was distinctively Christian because it found its source and regulative principles

in the Scriptures, yet the reformers, in maintaining that authority resided not in the church but in the Bible, exercised the right of private judgment. In so doing they laid the foundation of that intellectual liberty and freedom of thought and inquiry which future generations were to enjoy." The Bible was powerful in that intellectual awakening. If given proper place and emphasis it will be powerful in this.

We stand for what, for want of a better word, we call a social gospel. The Gospel is love in action, love for the sick and the weary and the toiling and the oppressed. It notes the groaning and the travailing and works and longs for an ultimate regeneration. It counts every movement not against it as on its side. Social uplift and the lifting of the burdens of mankind are according to the mind and will of the Master, but there is only one effectual road to the attainment of such an end according to Christ's program. Social reformation to be effective must go to the root and foundations of the trouble. As Bishop McConnell of the Methodist Episcopal Church says, "The regeneration of society is possible only through regenerated man." Any superficial program of reform or social betterment without this fundamental principle can accomplish nothing fundamental or lasting. Suppose a scheme of social uplift that smooths out inequalities, increases wages, makes better homes, promotes hygiene and sanitation, but does not strike at the root of passion and lust and pride and selfishness and unholy ambitions and false philosophies. What is the result? The form without the substance! Is this what China needs? And is this all that the Church has to give? The Church's business is deeper than Social Reform. The mission of the Church is to work through transforming principles for the transformation of men; to produce men with a passion for moral purity and love of their fellowmen, and throw them out into society as statesmen, politicians, leaders, heads of families, men and women in every walk of life. The social program of Christ is the incarnation in regenerate men of life-giving, soul-saving truths that deal not with the surface of things, but are as high as God from whom they came, as deep as human need, and as lasting as eternity.

The need of social reform in a hundred different aspects is apparent to everybody. And many, seeing in the Church a useful ally, would fain foist upon the Church their schemes of social betterment. And if the Church undertook them all she

would soon be swamped in a multitude of minor details and lose her distinctive mission and power. Our Lord foresaw all this—"Seek ye first the Kingdom of God and His righteousness." Make regeneration the foundation. One regenerate man of power is worth a hundred schemes of reform. Encourage every worthy cause but keep to the main business of producing twice-born men. And through such men all of these other things will come, and come more thoroughly and rapidly than if we attempted to reverse the Divine order.

And now a brief closing word as to ways and means. In the midst of this campaign which has to do with the destinies of a great people, some things for which we fought have been won. We are compelled no longer to contend for religious toleration. It is here. We are compelled no longer to stand alone against superstition. The New Intellectual Movement makes that too its common enemy. The campaign of truth has taken on new aspects. Error is more active, intelligent, aggressive. We need, as never before, an intelligent Christian citizenship and an educated ministry. We need Christians who can give a reason for the faith which they profess. These and many other needs will occur to you. But these are not the stronghold of the enemy. Nor is the intellect, much as is being made of it, the vital spot. The stronghold, which must be taken if we are to win, is the human heart and will. The early church won its greatest single victory when Saul of Tarsus surrendered his heart and will to Jesus of Nazareth. The Cause of the Reformation met its turning point in the heart and will of Martin Luther. The most telling thing that we can do at this time is to make of the enemies of Christianity, the friends and followers of Jesus Christ. One conversion among the leaders of the Intellectual Movement would be worth a thousand arguments.

The campaign also has its extensive aspects. We who are within the Church were the propagandists, but now they have surpassed us for they are flooding the land with books, magazines, papers, pamphlets, that in volume and literary merit far exceed any campaign in educational circles ever accomplished by the Christian Church. There are not only hundreds of publications that deal directly with the Intellectual Movement as such, but the daily papers are taking it up as one of the big topics for the times. One Chinese gentleman who gave me an intelligent outline of the movement told me that he got all

of his information through the Shanghai daily press. And this new propaganda has been projected into our own camp so that not a few are becoming unsettled by objections to Christianity which are new to them and for which they have no ready answer. This throws upon the Christian Church the new and tremendous responsibility of providing a Christian literature vital in its character, modern in form, and sufficient in volume not only to combat the incoming flood of rationalism, but to continue to carry the Christian message beyond the borders of the Intellectual Movement and so anticipate its influence. Such a program involves wise calculation, immense outlay, vastly increased production, especially by Chinese writers, and the mobilization of every possible agency for distribution. Such a campaign of education should be supplementary to, and in no wise take the place of, the oral proclamation of the Gospel which always comes first.

Lastly and firstly, the meeting of this new situation is pre-eminently a spiritual problem. Humanly speaking, the task is hopeless. We may meet thought with thought, argument with argument, literature with literature, propaganda with preaching, and still fail of any notable result, except perhaps to get the intellectual consent of a few to the truths of Christianity. The only possible hope of success is in the vindication of Christianity as the religion of power. I am profoundly convinced that it is only an outpouring of the Spirit of God upon the missionary body, and upon the Christian Church in China, that will save us from disaster. If this powerful Intellectual Movement first throws us upon our knees in a cry to God for help, we shall have seen the fore-gleams of the defeat of rationalism and of triumph for the cause of Christ. "God hath spoken once, yea, twice have I heard this, the power belongeth unto God."

Student World Fellowship

HELEN THOBURN

ONE of the most characteristic activities of twentieth century religion is the holding of conferences. Even the larger ones are too legion to keep track of. But occasionally a Christian conference generates so much life that its currents run out to arrest, and perhaps change, the thinking of people half a world away.

We are all hearing and talking of the Lambeth Conference just now. The Glasgow Student Conference, held in January, was another gathering which cannot but put its mark upon our work in China.

It was only a handful of years ago that undergraduates were almost uniformly cloistered. But "The Student Movement," a term which generally means the membership of the World's Student Christian Federation but may also include a wide fringe of lay students, has almost in one college generation broken its bounds. It is genuinely a *movement*, bearing thousands upon thousands of the undergraduates of many nations out of their academic seclusion into the world of affairs. Mysterious affinities lead it to manifest itself in much the same ways in all countries. Largely Christian, always idealistic, it is sending students out into the van of the struggle for a Christian internationalism. It cares tremendously about class and race prejudice, about the industrial conflict, about the exploitation—by the advantaged—of weaker groups or nations, etc. It is naturally more ready than the generation just above it to admit the sins of the "Christian" nations, and having furnished from its own ranks the material with which the war was fought, it now has a right to speak.

The form which the student movement takes in China is of course too familiar to characterize here save to say that as compared with the organized students of other lands it naturally has as yet more of a political than a distinctively Christian slant.

In central Europe a "league of youth" formed just before the war would probably, according to Dr. Henry Hodgkin, now traveling in China, have been able if allowed a few more years of development to prevent the war, and is now one of the hopeful forces active in Europe to-day in behalf of a Christian settlement of this sorry world.

The student movement of America in perhaps as a whole less mature than those in England and on the continent, but its peculiar contribution is that through more than a thousand student Y.M. and Y.W.C.A.'s it is flowing with a pervasive democratic sweep through almost all of the schools and colleges

of that nation, reaching every type of college man and woman, boy and girl, instead of just the more advanced students.

The British Student Movement, the most fully developed in intellectual achievement and in esprit de corps, is at the very center of some of England's freshest and most vital religious thinking to-day.

These are but four illustrations of a fellowship now encircling the world, so strong and coming a factor in international affairs that no one serving in an international capacity, as are all missionaries, can afford not to be in touch with it.

The British Student Movement then held a conference at Glasgow this January, attended by 8,000 people, chiefly from Great Britain but including delegates from thirty-six other lands, for the discussion of "international and missionary questions especially as concerning the relations of the West and the East."

Its immediate concern for us in China is reflected in a comment made by one of the delegates in a letter written to friends in Shanghai:

"I think each of you out there where the world currents run strong would have been content to the bottom of your hearts to see the way people's imaginations are being quickened to the world as a whole, and to other peoples as friends. There is a great deal to make our prayers hopeful in case any of you feel dull at the way things are going on this side."

There were familiar names on the program—Dr. J. H. Oldham, Maude Royden, Dr. Cairns, Nelson Bitton speaking for China, Donald Fraser for Africa, A. G. Fraser for India, etc.

But this was a genuine counseling together of experience and youth. Lord Grey may have set the keynote of the conference (that relations between nations will become Christian only as individual lives become fully Christian) but there was as keen attention when, as a delegate describes it, "up got a slim young child of twenty or so, who put her hands behind her back and addressed that great hall on what the students of America are really thinking about the League of Nations."

The great achievement of this conference would seem to have been its ability to present personal and social Christianity as inseparable. That is why, in a day when there is too much tendency to label people as exponents of one or the other almost as if they were mutually exclusive, it is good for us to know what happened at Glasgow, among this one of the groups from which the next crop of missionaries to the Orient will come. For over against the sweeping admission of the failures of the so-called Christian nations in their dealings with the non-Christian world, and against a confession of the moral impotence, the "spiritual famine," among the civilized nations to-day, was the passionate desire of these young idealists to appropriate

more of the spirit of the living Christ, as the one answer to all of these problems.

The printed report, the title of which was "Christ and Human Need" (reviewed in Our Book Table), interprets this dominant note of the conference as follows: "We had over and over again the picture of Christ as the hope of the world; Christ who could alone save India from racial hatred and strife; Christ in whom China would find the vindication of her ancient ethic, and redemption from opium and morphia, from materialism and greed; Christ in whose service Africa and the backward people shall gain their perfect freedom; Christ in whom for all the nations is revealed the universality of God. But there was Christ also as the hope of the individual soul; Christ who knows us in our shame—and loves us still; Christ, God's great adventure, who has overcome the world and shall in us overcome it again."

Breaking Ground for a Larger Christian Movement in China

Ninth Annual Meeting, China Continuation Committee

F. RAWLINSON

THE ninth annual meeting of the China Continuation Committee was unusually well attended, about 93 per cent of the members being present: of those present twelve per cent were women. Interest focused principally on the Chinese Renaissance and the National Christian Conference. Committee reports were not so much in evidence and there was quiescence in program making. Several suggestions for further organization of special interests were passed over. It was a conference looking to preparation for future readjustment rather than adoption of present programs. To some it might appear as though the Christian forces are only marking time. In reality the meeting was pervaded with a sense of the massing of forces for advance and enlargement, for the Christian forces are preparing to rethink and replan their task. On the current drug problem in China a clear note was struck through the sending of a cable to the U. S. Congress urging the passage of anti-narcotic legislation now under consideration and a decision to approach the Secretaries of State of the countries involved in drug traffic with a view to securing adverse action against this traffic.

While there was a pause in program making there was evident an expansion in thought. Dr. Hodgkin showed the relation of Christianity to a world in revolution. The need of

closer contacts between Christian groups in China and Japan in order to clear up misunderstandings was suggested as the result of discussions which took place in Peking. The Committee faced the meaning of world-wide brotherhood and underlying all its sessions there flowed a deep desire to find the way for Christians together to realize more fully the life of God. There was revealed the need of getting on to the higher levels of the Christian spirit before present problems could be solved. In spite of prevalent diversity in thought, which appeared to some extent in the meeting, there was evident a unity of decision. In his opening speech the Chairman, Bishop Roots, said we need to help not hinder one another in setting forward the Kingdom. That is a fine keynote for the planning for the National Christian Conference.

Christian co-operation as now existing and idealized naturally received much attention. The swell of the rising tide of interest in Christian unity and actual achievement therein was frequently felt. City unity is prominent in a number of large cities; in Canton, all missions, except two, work together, and in Peking, Nanking, and Hangchow the Christians think in terms of one city task. Denominational unity is seen in national organizations of Lutherans, Anglicans, and Presbyterians. Inter-denominational unity also is growing though somewhat more slowly. In South Fukien the Presbyterians and London Missionary Society have now one Church. The advance copy of the Survey reveals also a large amount of Christian comity already existing. The co-operative spirit is overcoming the competitive spirit. International Christian co-operation is seen in the newly organized International Missionary Committee of which Dr. A. L. Warnshuis is now one of the secretaries. On this Committee which holds its first meeting in October, 1921, in America, China is to have three representatives of which two must be Chinese. There is, however, much room for Christian co-operation to function better nationally on such problems as religious liberty both from the world as well as the China viewpoint.

As to what has been achieved in organizing nationally the China Continuation Committee is itself concrete proof. This Committee is, as the Chairman said, a confederation in work of the Christian organizations in China. It is not always realized what a tremendous volume of work a comparatively small amount of correlation in a vast country like China involves. During the year the Committee and its allied organizations have sent out 216,000 separate covers of literature and correspondence. The range of its work touches phonetics, Moslem work, social and moral welfare, the Survey and an attempt at nation-wide stimulation of Christian activity through the China for Christ Movement. During the year these

various interrelated organizations working on behalf of all Christian groups in China used about \$54,900 Mexican. To meet rapidly growing demands for more help along the same lines a budget of about \$84,974 was approved, of which about forty-three per cent was for the use of the C. C. C. alone. Of the permanence of this co-operative work the projected Missions Building is a proof. For this building about Tls. 196,184 has been put into a fine lot and there is in hand \$150,000 gold for the building on which work is expected to commence soon. But the demand for the services of this Committee increase much faster than its staff or resources. The Committee helps to vitalize Christian contacts already existing and continually creates new ones. Such contact is the one method that will promote the understanding essential to co-operation. Since it is expected that some new method of national co-operation will soon emerge the Christian forces in China may be said at present to be feeling for a satisfactory method of co-operation and waiting for resources to put it into effect.

The impact of the "New Thought Movement" in China upon the Christian Church was brought out in four speeches. Dr. T. T. Lew, as a Chinese Christian, treated the subject from the inside and with keen insight; Dr. P. F. Price opened it up from the missionary viewpoint; Dr. R. Y. Lo spoke of its relation to Christianity in general, and Mr. J. L. Childs from the angle of students and work for students. The movement has strongly affected the students, both men and women, and to a lesser extent the rank and file; its influence is, however, rapidly spreading. While its unorganized leadership is largely found in the returned student class it is not confined to them. In nature it is a scientific attitude, applied to Chinese life present and past, coupled with a striving after democratic ideals. In the search for truth real suffering has been undergone by many leaders. That it tends to run to dangerous extremes is evident. Still it is not opposed to Christianity though Christianity like all religion is being challenged. Like Christianity it lays emphasis on social service, the use of the vernacular and religious liberty. Dr. Hodgkin showed that it is part of a great world youth-movement. He also asked whether this movement is not the Spirit of God imperfectly expressed in the life of men? In short this movement is the spirit of China bursting through ideas and institutions too restricted for it. The meeting felt the challenge of this new life though not seeing its way, as an organization, to take steps at this time to meet it. In discussion, however, suggestions were made as to the need of special literature to meet it and a presentation of Christianity in the terms in which this influential group are thinking. Dr. T. T. Lew said it is a movement that will live and grow. Dr. Price showed the necessity of meeting it unitedly, and

expressed the conviction that in the face of such a movement division can work untold harm. He also hoped that a common statement of Christian principles could be found. Other speakers showed that it must be approached sympathetically and constructively and the deep social and theological questions it has raised be faced and solved. It constitutes a call for co-operative thinking and the immediate strengthening of Christian leadership. Rev. T. Z. Kaung said we must now show what the life of the Church can do in China.

The able report on the China for Christ Movement by Dr. C. Y. Cheng shows the attempt being made through this Movement to lengthen the out-reach of the Chinese Church until it touches the entire life of the nation. It aims to stimulate and enlarge Christian interest. Its bulletins have helped guide the thinking of government students. The Christian forces constitute the greatest single group in China and must be utilized to their uttermost. Thirteen local organizations have been formed to carry on the work of the Movement. Here is an effort to put the whole country into the vision of the Church and focus its strength on outstanding needs. It was voted that the Vacation Bible School method should be utilized by this Movement. Already the China for Christ Movement has, in a measure, advanced the correlation of the Christian forces in China because it offers them an objective which calls for their best and their utmost effort.

At the same time as we have these movements in thought and effort we have the Survey which is an attempt to measure the Christian task in China in so far as it can be measured quantitatively. There are 167 different organizations of various sizes and types working in China. Can they together understand the field, its needs, their united responsibility? This Survey will provide an opportunity for collective thinking of the greatest significance.

But all the various phases of this meeting really lead up to the National Christian Conference which it is hoped will meet in April 1922. In preparation for this a Budget of \$15,900 was approved and a special appeal is to be made to some of the larger missions to help in supplying it. The function of this Conference is to get the Christian forces to think together. Its main topic will be "The Chinese Church" which shows that its interest is to be centred on the relation of Christianity to the life of China rather than on its connections with Western Christianity. Commission I, with Bishop Roots as Chairman, will deal with "The Present State of Christianity in China"; Comimission II, with Rev. C. E. Patton, D.D., as Chairman, will present "The Future Task of the Church"; Dr. C. Y. Cheng will head Commission III and present "The Message of the Church"; Commission IV, under David Z. T.

Yui, will deal with "The Leadership Needed by the Church"; Commission V, with Rev. C. G. Sparham as Chairman, will present "Co-ordination and Co-operation in the Work of the Church." These commissions have about a year in which to do their work. The real thinking of the Conference must be done through them if done at all. For all of us the thinking of the next year must revolve around this Conference. We need now to start planning for the new epoch which is expected to be ushered in with this Conference. It will have an equal number of Chinese and Western delegates, and it may evolve a new method of national Christian organization. To the Survey will be added the work and study of the five Commissions and the Educational Commission. After such concentrated and comprehensive study changes in Christian thinking with regard to the Christian task in China are inevitable. Add to this much prayer, a deeper experience of God and freer movement of His Spirit in the Church and who can tell what will happen in China during the next decade?

Dr. P. F. Price said that we are at the beginning of the dawn after China's dark age. We must all hope confidently to see the Christian message the sun of that dawn! There are looming up bigger tasks than ever—so big and inspiring that we shall have no time to disagree and shall all find enough to do. China's awakening heart is opened for the Christian message of abundant life. As Mr. J. L. Childs said the present is a more genuine revolution in the life of China than that of 1900. The Christian message in regard to individual needs, social wrongs, and international relationships is needed to guide this awakened heart. Chinese suffered in 1900 for allegiance to Christ. Others are now suffering in their search for truth. What cannot the Chinese Church do when all its members are moved with the vision of God as their Father and Christ the King of their homes and people! The present passionate desire for truth is God given; let us present clearly the God who moves them to seek. "They want to know," Dr. Hodgkin said, "what Christianity has to say on social reconstruction." Let us try to tell them. "The Chinese do not understand the presence of so many Christian organizations in China," said Mr. Shen Wen-ching. Can we reveal to them the one Father and act in one spirit long enough for them to forget the differences and see the central fact of Christ? Dr. Hodgkin quoted Mencius as saying that because we do not use love enough the way of love is discredited. Can we be big enough to make China feel first of all the bigness of the love of God? To quote Dr. Hodgkin again, "Do we really believe in a God of love? Can we live by this faith?"

Tendencies in Mission Education

F. RAWLINSON

ON May 3rd and 4th the Advisory Council of the China Christian Educational Association held its sixth annual meeting. Nine of the ten affiliating associations were represented and all of them reported. Most of the time was given to hearing these reports out of which came the ideas which occupied the attention of the meeting. These reports showed considerable variation in procedure, an increase in educational organization and a growing insight into the problem of education in China with greater specialization in efforts to meet it. The growing participation of Chinese in the work of Christian educational associations was also evident, there being a strong tendency to have some sessions of educational meetings in Chinese. Attention was drawn to the significance of the visit of the Education Commission expected this fall. Emphasis was laid on normal training for teaching the National Phonetic System and the National Language and the need of full time Chinese and foreign secretaries for the ten Educational Associations. The fundamental place of kindergarten and primary schools in an intelligent church membership was emphasized in a special resolution. A non-committal reference was made to co-education and each affiliated association urged to report thereon at the next meeting of the Advisory Council. There were also hints of the weakness of mission schools in teaching of the Chinese language.

Interest centred around three topics : (1) criticism of mission schools ; (2) uniform examinations ; (3) government recognition. The opening address of the President, Dr. F. L. Hawks Pott, was given up to answering criticisms by Mr. Fan, the Minister of Education at the Chihli-Shansi Association, and Dr. C. T. Wang at the Shanghai Missionary Association. Mr. Fan criticized compulsory attendance on classes in religious education as being opposed to freedom of worship and the fundamental principle of education. Dr. Pott showed that to give this religious instruction is a necessary part of the missionary propaganda ; and being duly announced it is assumed that those who come are willing to receive it. Religious instruction under such conditions does not violate the principle of religious liberty. Mission schools furthermore not being supported by public funds are in a different position from government schools. So far compulsory attendance on classes and services has worked well though it might be changed if found to work against the purpose of mission schools. With Dr. C. T. Wang's criticism on "religious proselytizing" which was interpreted as "undue

pressure upon students to become members of the Christian Church," Dr. Pott expressed himself in agreement. Care must be taken that any decision made is voluntary, as "haste in making converts does not always lead to the best results." As a general reply to these criticisms it was pointed out that the greatest contribution made by the Christian school is due to the fact that they are Christian.

The reports showed that the use of uniform examinations is spreading though a measure of doubt about their ultimate practicability was evident. There was also expressed a desire to secure some standard tests which might be more easily worked. The distances separating some schools, differences of standards in local schools, and lack of staff to handle them promptly are some of the hindrances to successful uniform examinations. Further study is to be made of this problem of examinations and tests with the hope of arriving at some scheme more generally applicable.

The keenest interest was evinced in the present status of the recognition of mission schools by the Chinese Government. Considerable progress has recently been made in securing this recognition. While the Government has no clearly defined policy with regard to mission schools their practical sympathy with them is deepening. The fact that the government school system, while it is still woefully inadequate, is much more extensive than that of the missions requires an adjustment between the two. The terms on which government recognition of mission colleges is offered seem to be satisfactory; as to middle schools the terms leave somewhat vague the position of religious education therein. Two Christian universities have already applied for government recognition and others will follow. A middle school in Manchuria has also secured this recognition. Evidently there is still uncertainty as to what will ultimately be the status of mission schools when recognized and a feeling that their independence must be guarded. A committee of the Advisory Council was appointed to get into touch with the Chinese Government and make final arrangements. Mission schools were urged to get into sympathetic relationships with local educational authorities and Christian teachers advised to join local educational associations. Everything possible for securing sympathetic co-operation between government and mission education is to be done. This can be done without in anyway affecting the independence of mission schools and their purpose to promote the Christian life.



A HAMLET IN KULING HILLS.

FARM AND VILLAGE SCENE.—KULING FOOTHILLS.



Our Book Table

DEFINING CHRISTIAN UNITY.

CHRISTIAN UNITY; ITS PRINCIPLES AND POSSIBILITIES. *The Committee on the War and the Religious Outlook. Published by the Association Press, 347 Madison Avenue, New York. 386 pages. Gold \$2.85.*

Most of the books on Christian Unity focus on the minimum terms of unity from the denominational viewpoint of the writer or writers. But this volume is a collective study which outlines the present situation with regard to and defines the fact of Christian Unity. It is the most comprehensive definition of the problem we have seen. The movement for Christian Unity is seen to be worldwide and irresistible and though based on an ideal which has influenced Christian thinking from the days of the early church it has never yet been attained. The basic fact of Christianity is that of "individual and corporate relationship to Christ our Lord." And near the end the penetrating question is asked as to how those who are in the one family of God can maintain the relationship of strangers either in part or altogether? This family relationship must show in real companionship. Furthermore since the existence of unity of spirit among Christians is generally recognized some form of visible manifestation of this is essential. Why should it remain secret? Why should we fear to show it? The subject is treated by a number of leaders the contribution of each passing under the criticism of the whole group. Part I deals with The Present Situation; part II, with The Historical Background; part III with The Future. To study this vital topic with the writers should help to produce that common consciousness and stimulate to that co-operative activity which are shown to be essential to making Christian Unity a visible as well as a spiritual fact. Allied movements within and without denominations are analysed. Of China it is stated that there are ninety-three Boards at work here. We also know from a preliminary glance at the Survey that comity implied and actual is much in evidence in addition to the many co-operative organizations and union institutions mentioned in the book. The book closes with a discussion of the principles and methods that must determine further progress in Christian Unity which all the writers believe inevitable. The problem still to be solved is how to preserve Christian freedom and at the same time secure an increase in the output of Christian energy. It would make a good text-book for college men and women in China. It is one of the few that we can safely recommend every missionary to read several times.

PIONEER DAYS IN CHINA.

THE HISTORY OF SHANGHAI. G. LANNING and S. COULING. *Part I. Printed and published for the Shanghai Municipal Council by Kelly & Walsh, Ltd., Shanghai. 504 Pages, 12 illustrations and plans. Mex. \$7.50.*

This compendium of beginnings of the modern western expansion into China is intensely interesting, more especially as it

directly concerns Shanghai, and in spite of a certain rigidity of style. The search for the beginnings of Shanghai takes us unnecessarily far afield. In general the book will mean most to old Shanghai hands, though all interested in the development of foreign trade and life in China will study it with profit. Missionaries will also find much that is significant, as frequent reference is made to the part taken by early missionary pioneers in this conflict of an old self-satisfied civilization with a young and in some regards less original one from the West. To a modern Westerner in China, there is a measure of amusement in the picture of these early Western traders truckling to supercilious mandarins in order to fill their pockets. But a subtle feeling of regret takes its place as it is realized that the privilege to proclaim Christianity gained ground under cover of the struggle for the treaty right to trade; and Christianity, looked at in the large, is frankly charged with arrogance. However, the discussion of Christianity from the modernist viewpoint is not only superficial but also quite malapropos. One note clearly struck deserves special mention. Chinese civilization and Chinese behavior, as revealed in this struggle, are considered from the viewpoint of their similarities with Western brands, rather than their differences. This attempt to be fair contrasts with much of the shallow criticism of China that views her as an original sinner. One of the problems that receives special attention is the relation of opium to the "Opium War." In addition to showing that the right to trade was the great issue and opium only the incidental cause which forced a test of arms, the author also attempts to lessen the culpability of those who engaged in the opium traffic. At this point he becomes more a special pleader than an historian. But the reader finally leaves remote origins and the "Factories" at Canton and lands at Shanghai. What a gap between that mudflat of seventy-five years since and the Westernized metropolis of to-day! Shanghai Chinese were found to be less truculent than Cantonese, hence life became gradually more endurable. Intimate accounts of early mistakes and aspirations throw light on some of Shanghai's modern unfinished tasks. The birth of the Council, the lavish expenditure of some of the great hongs, the struggle with currency and the strange mixture of primitiveness and Western ideals which made up the life of that day are all passed in review with many a little story thrown in, as that which implies that the name given to the dry battle of "Muddy Flat" is the contorted remark of a naval man who, owing to the fact that his foot got dirty, said it should be called the Battle of "Muddy Foot." We note that in that day, too, the Chinese policed the Settlement it being recognized as their right and obligation. Iced drinks were concocted with the same old kind of ice that still comes off the muddy ponds around Shanghai with results quite to be expected from this violation of the laws of hygiene. Those were days also when buccaneering was common and smuggling rife. The whole volume is a study in the process of the mixing of interests and races growing out of a world decreasing in size because of the ease of getting around it and its growth in population. Thirty pages of "Notes and Appendices" help to elucidate points certain to be obscure to

those who have not lived in Shanghai or China, and often likely to be so to those who have. The index when viewed in the light of the fulness of the contents of the book appears weak.

BRITISH IN CHINA.

THE BRITISH IN CHINA AND FAR-EASTERN TRADE. By C. A. MIDDLETON SMITH, M.Sc. *Taikoo Prof. of Civil and Mechanical Engineering in the University of Hongkong; Dean of the Faculty of Engineering 1912-1918, etc., etc. London, Constable & Co. 1920. Pages 295. 9×6 inches.*

In twenty-five chapters ranging through historical, geographical, economical and other aspects of his theme the author traverses a wide territory. Each chapter is an essay, and they have been written at various times and in different countries apparently extending through several years. There is no evidence that they were revised after the initial publication, with the result of leaving a very confused impression on the mind of the instructed reader as to the precise period of time intended. This involves much repetition of well known events and much uncertainty as to the outcome of intended improvements, such as the creation of a new Hankow, the development of oil in Shensi, and several others. In one place the late Dr. G. E. Morrison is spoken of as still living. (The interval between the time when the work was in press which we are told was in November 1919 and its appearance on the desk of the reviewer was lamentably long, at a period when there is such rapid change in China.) In the chapter on "Some Britons Who Have Served China" there is a list of twenty, including one lady—Mrs. Archibald Little—though her husband who did so much for the navigation of the upper Yangtsze is not here mentioned. It is significant that of these twenty four are from Hongkong (which is quietly assumed as the spot through which passes the First Meridian of the Far East). It is remarkable, however, that in this list there is no mention of the great scholar Dr. James Legge, the translator of the Chinese Classics, and later Prof. of Chinese at Oxford; nor of his successor, Dr. John Chalmers, the author of important works in Chinese, each of them being from Hongkong; nor of Dr. William Lockhart, the second medical missionary to China, after whom the Peking Union Medical College was named; nor of Dr. Joseph Edkins, the noted Orientalist and author; nor of Dr. Griffith John, the great preacher and translator of Central China; nor of Dr. J. Hudson Taylor, who did more to prepare for the effective "opening" of China than any man of his generation; nor of the late Captain Plant, now universally honored for his services in the navigation of the Yangtsze. These omissions can not be accidental, but indicate a certain narrowness of vision, as if steel and machinery and mathematics are the dependable agents for regenerating China, rather than moral forces which alone make others permanently efficient. The sketches of the work of nationalities other than the British are sometimes highly inadequate. Thus the great engineering feat known as the Yunnan railway gets but a line and a half in one place and in another less than three lines. There are numerous historical inaccuracies, and occasionally such strange statements as that on page 258, that "Not a woman exists, or has

for centuries existed, in China, who has been denied the opportunity of bearing children." The summary of the educational outlook for Chinese abroad seems especially superficial and inadequate when compared with the articles written by experienced Britons (as, e.g., those by Rev. G. G. Warren in late issues of the *North China Daily News*, Shanghai), which convey a totally different impression from that given by our author. As a whole it must be admitted that the book, while perhaps useful in a way, is a disappointment, and not what might be expected from a scientific author.

S.

THE NEW CHINA REVIEW, April 1921. Edited by SAMUEL COULING, Office: 73 Chaoufoong Road, Shanghai.

This number continues the study of Military Heroes, dealing particularly with Yo Fei and the twenty-four Military Heroes finally associated with him and Kuan Ti. It is an interesting study in the canonization of Chinese heroes. "A study of Roman Catholic Missions in China—1692 to 1744" discusses the relations of the Catholics to Chinese rites and of different Catholic sects to one another and their relation to the Chinese Government and people. The article shows how by reason of missionary wrangles the attitude of the Chinese towards Christianity changed from one of tolerance to one of repression. "Notes and Queries," and a penetrating review of "The History of Shanghai" are also of special interest.

ACCOUNT OF JAPANESE PERSECUTION OF KOREANS. By ALEXANDER R. MACKENZIE. 1 copy, 25 cents; 10 copies, \$2.00; 50 copies, \$9.00. Postage extra.

The writer deals with Japanese statements as to military operations in Fengtien Province, North China, and shows brutal and unnecessary persecution. The pamphlet deals particularly with the People's Defense Society which aims to promote Japanese interests among Korean emigrants in Manchuria. Things described were such as the author refused to believe possible at first, but which he now feels compelled to admit.

HANDBOOK FOR CHINA. Prepared and published by CARL CROW. On sale at Thomas Cook & Sons' Offices. Price Mex. \$4.00.

This Handbook contains 314 pages and eight maps. The places concerned are treated historically. There is much useful information on exchange, climate, servants, transportation, diet, etc. There is an historical sketch of China and articles on religion, art, government, etc. There is much condensed information on a number of leading cities, especially Peking. In addition to the more or less dry matter expected in such a book, there is interesting material which would help to while away long hours en route.

THE EDUCATIONAL DIRECTORY AND YEAR BOOK OF CHINA, 1921.

This is what it aims to be, a reference book on educational matters. The bulk of it is therefore given up to: (1) a Directory

of Teachers and (2) a Directory of Schools. In addition Part I contains articles on several universities in China. A description of the science work of the Lecture Department of the Y. W. C. A. is also included. Outside of the review of the year less attempt is made than formerly to give articles on special phases of education. It may be a counsel of perfection to say that one wishes it were possible for reviews of mission and Chinese education to be secured, but as the Editor points out, the facts as to government schools are difficult to get and such a review has not as far as we know been attempted with mission schools. As a book of reference this is a very useful volume.

CHRIST AND HUMAN NEED. *Being addresses delivered at a conference on international and missionary questions, Glasgow, January 4 to 9, 1921. Published by the Student Christian Movement, 32 Russell Square, London. 204 pages. Three shillings net.*

A Glasgow student conference sounds remote enough, but this small brown book may well be of direct concern to every missionary in China.

To understand Western religious thought it is becoming almost a necessity to keep in touch with the British Student Movement. Again and again, "leagues ahead their spirit banner shines." Over 2,700 of them met in Glasgow in January to seek an answer to the wistful question of to-day: Out of this wreckage can we build a new world?

Lord Grey set the tone of the conference by complete admission of the chasm between the teachings of Jesus and the present policies of Great Britain (not to speak of the other powers) in interracial affairs. The book is a laboratory study in constructive self-criticism in the realm of statesmanship; as such it is a text book for missionaries. And the one possible answer to the question above—a fresh appropriation of the spirit of the living God in all our dealings with other races—is stated in this book in words of compelling power.

Correspondence

NEW THOUGHT.

To the Editor of

The Chinese Recorder.

DEAR SIR:—We are greatly indebted to Mr. Ting Fang Liu for his brilliant exposition of the Hsin Ch'ao. The original sources are, of course, open to all of us, and expressed too, for the most part, in plain speech, but he has saved us much wearis-

some work. He has dissected out a special nerve of New China, which is, however, what it is, because it is part of a great whole which has made it what it is. The causes are more complex than anyone knows. The seeping of new ideas is subtle and irresistible.

The encouraging features, too, are many and valuable. Of course Mr. Liu is open to criticism for some of his state-

ments, but it is not worth while to particularize these. But plainly, there is no need for panic or hasty changes of front. Neither philosophy nor aesthetics has saved anybody in all the long history of this sinful world, and they are not going to start now. What Message of Hope have these for poor China? All the salvation which has hitherto come to China has been from one Source. The peripatetic philosopher will share the fate of the Greek sophists after whom the young men of Greece were crazy in their day, and the Kingdom of God is here, A.D. 1921. The word "ch'ao" is the name applied to the Hang-chow bore. One can trace several parallels.

I am, etc.,
D. MACGILLIVRAY.

143 North Szechuen Road,
Shanghai, China,
May 10th, 1921.

THE MODERNIST POSITION.

To the Editor of
The Chinese Recorder.

DEAR SIR:—Will you allow me through the medium of your columns to state a case for general consideration?

Mr. Hoste in the pamphlet "Why I joined the Bible Union" appears to base his position upon a supposed contrast between "natural" and "revealed" religion. Is the witness of God to Himself referred to in Acts xiv: 17 to be classed as "nat-

ural" or "revealed" religion? The Modernist position might be well illustrated by saying that in view of such a text "natural religion," as Mr. Hoste seems to understand the phrase (i.e., "natural" = "non-revealed"), seems to the Modernist to be a contradiction in terms.

The case I want to state is that the members of the Bible Union are too greatly agitated to try to understand the Modernist position. Their agitation probably arises (apart from neglect of the advice of Psalm xlvi: 10) from a quite excusable ignorance, due to long residence in China, of the real trend of modern religious thought.

It seems to me that it would be a great gain if we could have at Kuling this summer a selection of speakers who would expound the Modernist position simply and clearly; there must be men in this country who could do this in an uncontroversial spirit. We heard the Bible Union point of view expounded very fully last summer, and those who hold it were anxious to clear themselves of the charge of heresy-hunting; have they sufficient courage and patience to try to understand the point of view of those who differ from them? Perhaps it is not so far removed from theirs as they suppose, in regard to the things in life as taught by Jesus that really matter.

Yours very truly,
F. E. A. SHEPHERD.
Boone University,
May 10th, 1921.

Missionary News

VACATION BIBLE SCHOOLS.

The Rev. Robert G. Boville, the International Director of Daily Vacation Bible Schools, has recently returned to China. He is interested in winning for the Christian Church leadership in elementary school work through the utilization of summer leisure time. He believes that a million common schools are needed to break the fetters of China's militarism. He is convinced that China must be won for Christ, not only through Christian colleges but also through Christian elementary schools on a vastly wider basis. In the Provinces of Anhwei, Chekiang, Chihli, Fukien, Honan, Hupeh, Hunan, and Kiangsu there are, according to the Survey, registered in the lower and higher mission schools 82,299 children, and in the Sunday schools 93,532. It is presumed that these registrations over-lap to a very large extent, but against this is set by Dr. Boville the fact that sixty million Chinese children at elementary school age have neither schools, teachers, nor books. In addition to lacking

general education, they are shut out from knowing the Christian message in the Bible. Now in the middle schools and colleges the Christian Church has about 20,000 students, of whom at least 10,000 may be assumed to be sufficiently mature and Christian to teach children. The problem is to bring these potential teachers and these elementary school children together in summer vacation schools. The tremendous possibilities along this line are shown by the fact that in the summer of 1920 728 middle school and college students opened 140 vacation elementary Christian schools in 12 centres: 80% of these students gave their services free. Some of these summer schools resulted in a school being opened for the entire time. There are, therefore, at least 9,000 more students who might participate in this work during the next summer. But to secure their help Christian teachers and leaders must co-operate in this movement. The generous response on the part of students last summer was due to leadership of presidents, principals, and teachers.

SUMMER CONFERENCES.

I. Y. W. C. A.—Students.

Conference	Place	Date	Correspond with
Kwangtung Student	Canton	June 23/26.	Miss Kwaan Seung woh.
North China Field...	Wo Fu Ssu	June 17/25.	Miss T. Severin.
East Central Field...	Shanghai	July 2/11.	Miss G. Yang.
Manchurian Students	Mukden	July 15/20.	Miss C. MacKinnon.

II. Y. M. C. A.—Students.

Conference	Place	Date	Correspond with
Kiangnan ...	St. John's University, Shanghai	June 30/July 7.	Y. E. Hsiao.
Middle Yangtze ...	Nanking	July 2/8.	John C. Wang.
Shantung ...	Ling Yien Sen	June 17/25.	Djeng Fang-chiao.

North China	... Wo Fu Ssu	June 28/July 5.	J. L. Childs.
Yunnan ...	... Yunnanfu	July 18/23.	W. P. Watkins.
West China...	... Chengtu		A. J. Brace.
Shansi ...	... Taikuhsien	June 30/July 6.	H. H. Kung.
Lianghu ...	... Yochow	July 1/6.	C. C. Liu.
Manchuria ...	... Fenghuangcheng	July 19/25.	P. H. Baagoe.
Honan ...	... Hweihsien	August 23/28.	Hu Ting Chang.
Amoy-Swatow	... Swatow	Aug. 20/ Sept. 1.	R. T. Capen.
Kwangtung...	... Ting Hu Ku Hsi, Canton	August 22/29.	Y. L. Lee.
Tokyo ...	... Boshiu	August 1/10.	P. Y. Ma.

III. General.

Chefoo. Missionary Conference ...	... ...	... July 1/July 4 or Aug. 23/Aug. 28.
Hangchow. Chinese Leaders' Conference	... ...	July 5/July 15.
*Kuling. Missionary Bible Institute	... ...	July 8/July 31.
*Peitaiho. General Chinese Leaders' Conference	... ...	July 14/July 24.
Peitaiho. General Church Convention (Tentative)	... ...	July 17/July 24.
*Peitaiho. Missionary Bible Institute	... ...	July 26/Aug. 21.
Kuling. General Church Convention	... ...	July 31/Aug. 7.
*Kuling. General Chinese Leaders' Conference	... ...	Aug. 3/Aug. 14.
*Kuling. Training Conference, Chinese Leaders	... ...	Aug. 16/Aug. 26.
Chikungshan. Missionary Conference	... ...	Aug. 18/Aug. 24.
Nanyoh-Hunan. Chinese Leaders' Conference	... ...	Sept.

* In regard to the attendance of all Conferences marked with star above, please write to the Stewart Evangelistic Funds, J. H. Blackstone, Nanking.

Gleanings from Exchanges and Correspondence

During May, 1921, the first Laymen's Conference in China was held in Soochow in connection with the work of the Southern Methodists.

Twenty-one delegates of the Christian and Missionary Alliance from Central, Western, and South China, and one representative each from Indo-China and Japan, met Rev. Paul Rader and Mrs. Rader in Conference during the last week in April.

We have received a copy of a pamphlet on "The Place of Prayer in the Life and Service of a Missionary" by Miss Ruth Paxson. It recalls attention to the place of prayer in the Life of the Spirit. Copies can be secured by application to Miss Paxson.

The Religious Tract Society of Hankow and the Chinese Tract Society, Shanghai, have been amalgamated into one society with effect from May 4, 1921. The name of the new Society in English is to be "The Religious Tract Society of North, Central, and East China." The Chinese Tract Society is to have twelve directors on the general Society.

The 1920 Report of the National Bible Society of Scotland shows that though Scripture circulation has been declining in China for the past two years, the tide has now turned—1920 registering an increase of 219,740 Scriptures, and a total of 1,267,394.

The Chengtu Y.M.C.A. now has 2,055 paid-up members and

a budget of \$18,000. The year's attendance of boys on physical work was 10,974; and of men and boys in the religious department it was 19,414. Boys from ten government schools have clubs in the boys' department. 3,850 in six middle and law schools heard a course of six lectures on Christianity and Modern Thought. At the Spring Fair Y. M. C. A. and church workers preached and lectured in a tent to 45,000 hearers and distributed 20,000 copies of No. 4 Bulletin of the China for Christ Movement.

Peking University College of Arts and Sciences for Women, Miss Luella Miner, President, announces examinations for scholarships, to be held in Peking, September 13th and 14th, 1921. These are open to unmarried women who are graduates of middle schools or schools of equivalent rank. The Scholarships are of two kinds: first, for six years; second, for two years. Applications for admission to the examinations, together with additional information, can be secured by writing to the President. Applications must be filled out and sent in not later than August, 1921.

The Christian Literature Society is writing a biography of Dr. Timothy Richard and would like the loan of any letters written by Dr. Richard, for the gathering of data. If anybody, therefore, having such letters will forward them to the C.L.S. it would be appreciated. The letters will be returned in due course.

Miss Agatha Harrison of England arrived in Shanghai in May to join the staff of the Y.W.C.A. as national industrial secretary. Miss Harrison has been a mem-

ber of the staff of the London School of Economics, her special interest being the training of industrial welfare workers. She spent two months in America en route to China in making a study of the most recent industrial developments in that country. Miss Harrison and Miss Coppock, general secretary of the Y.W.C.A., accompanied a party of Chinese and foreign women, who late in May went on a trip of inspection to the "model city" of Nantungchow.

We learn from the United International Famine Relief Committee that about seven hundred Chinese and exactly three hundred and eighty-five foreigners have assisted in Famine Relief work for varying lengths of time. Most of these were from North China. Twenty missions were represented in the foreign Famine Relief workers; five Presbyterian Missions being first with seventy-six, the Anglican and Roman Catholic Missions second with thirty-five each, the Methodists third with thirty-one, the American Board Mission fourth with twenty-nine, and five Lutheran Missions fifth with twenty-five. A number of business firms and colleges were also represented by foreign workers including Tsing Hua, Pei Yang University, and Nan Kai School in Tientsin. This is a great humanitarian effort carried out with international and interdenominational co-operation.

The Church Federation Council of Haugchow appointed a committee with Dr. Robert F. Fitch as chairman to get in touch with the Provincial Assembly now in session and the Civil Governor, with a view to securing the discontinuation of lotteries in Chekiang.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

APRIL:

16th, at Kaifeng, Honan, to Mr. and Mrs. B. W. Smith, a son, Boyd Darnall.

29th, at Hankow, to Mr. and Mrs. W. E. Frantz, a daughter, Eleanor Louise.

MAY:

2nd, at Taiku, Shansi, to Mr. and Mrs. Frank B. Warner, a son, Bradford Bowman.

DEATHS.

APRIL:

15th, at Pomona, Cal., Dr. Henry Kingman, formerly A.B.C.F.M.

19th, at Honanfu, Mrs. C. J. Bergquist, C. I. M.

MAY:

5th, at Shenchihhsien, Rev. A. G. Waern, C. I. M.

6th, at Kaifeng, Edgar Powell Hogan, first son of Mr. and Mrs. Ralph Montague Hogan.

ARRIVALS.

APRIL:

7th, from U. S. A., Rev. G. M. Anglin (ret.), Miss Esther Hansen, Miss Helen Gustavson, Miss Triga Peterson, Mr. W. F. Bogart, A. G.

14th, from England, Dr. G. Reynolds Turner (ret.), Miss H. Davies (ret.), L. M. S.

18th, from England, Miss E. G. Haward (ret.), L. M. S.

23rd, from Australia, Rev. H. and Mrs. Lyons and one child (ret.), C. I. M.

24th, from U. S. A., Rev. W. N. and Mrs. Ruhl and three children (ret.), C. A.; Miss E. Carriher (ret.), Miss G. Sloan (ret.), P. S.; Miss Grace Hayes, P. N.; Mr. A. W. S. Lee, A. C. M.

26th, from Canada, Rev. A. M. Loptson, C. A.

27th, from U. S. A., Mr. and Mrs. Chas. H. Lavers and three children, Baptist.

28th, from U. S. A., Mr. Paul Casat (ret.), P. N.; Dr. Frances Heath (ret.), W.F.M.S.

MAY:

3rd, from England, Miss E. French (ret.), Miss F. L. French (ret.), Miss A. M. Cable (ret.), C. I. M.

12th, from England, Rev. C. G. and Mrs. Sparham (ret.), L. M. S.

13th, from U. S. A., Miss Marie Dowling (ret.), A. B. F. M. S.; Rev. John G. Magee (ret.), A. C. M.; Mr. G. G. Helde (ret.), Mr. E. S. Wise, Y. M. C. A. From England, Agatha Harrison, Y. W. C. A.; Miss J. Scott (ret.), C. I. M.

DEPARTURES.

APRIL:

2nd, for U. S. A., Mrs. G. W. Smythe, M.E.F.B.

11th, for U. S. A., Mr. and Mrs. H. C. Roys and family, M.E.F.B.

23rd, for U. S. A., Mr. and Mrs. Geo. W. Hollister and two children, M.E.F.B.

24th, for U. S. A., Rev. and Mrs. J. C. Birkey, R. J. Birkey, Ina K. Birkey, Sarah Baltzer, Ch. M. M. S.; Rev. J. F. and Mrs. Broaton and five children, L. U. M.

26th, for Great Britain, Miss M. Murray, Miss M. C. Brown, C. I. M.

30th, for U. S. A., Miss Faye H. Robinson, W. F. M. S.; Mr. and Mrs. A. Lockley and child, Y. M. C. A.; Dr. F. J. White, A.B.F.M.S.

MAY:

1st, for Great Britain, Mr. and Mrs. M. Hardman and child, C. I. M. For Norway, Mr. K. Vatsaas, Nor. A. M. (C. I. M.)

6th, for U. S. A., Mr. and Mrs. W. R. Stewart, Mrs. Lenning Sweet, Y. M. C. A.

7th, for England, Mrs. A. A. Phillips and one child, Miss D. A. Martin, Miss G. E. Wells, Miss Morris, C.M.S.

20th, from England, Miss M. I. Bennet, Miss D. Stubbs, Miss M. G. Howe, C. M. S.

21st, for U. S. A., Miss L. A. Drane, Miss Elizabeth Hilty, Miss Minnie Hilty, C. A.; Rev. and Mrs. John Peterson and three children, S.E.M.C.

28th, for U. S. A., Rev. J. Woodberry, Rev. E. J. Woodberry, C. A.

